

12-12-1963

The Advocate - Dec. 12, 1963

Catholic Church

Follow this and additional works at: <https://scholarship.shu.edu/catholic-advocate>



Part of the [Catholic Studies Commons](#), and the [Missions and World Christianity Commons](#)

TIME IS RUNNING OUT!

- To renew your subscription, if you were missed during the school crusade and do not live in a complete coverage parish.
 - To have the convenience of home delivery
 - To give a Christmas gift subscription
- Clip Coupon, Page 2

U.S. Freedom Medal Awarded Pope John, President Kennedy

WASHINGTON (NC) — The Presidential Medal of Freedom, the highest civilian honor the President can bestow in peacetime, was conferred posthumously on Pope John XXIII and John F. Kennedy in a White House ceremony.

In an unheralded action, President Lyndon B. Johnson honored the late Pontiff as "a man of simple origins, of simple faith, of simple charity." He said that in his exalted office "he was still the simple pastor," and that he "profoundly respected the dignity of man."

THE CITATION spoke of Pope John as a "dedicated servant of God" who had a great influence for peace.

In a cable to President Johnson, Pope Paul VI thanked him for honoring the late Pontiff. He said he received the news "with much satisfaction."

Created by President Harry S. Truman in 1945, and redesigned by President Kennedy, the Medal of Freedom is awarded for a meritorious contribution to (1) the security or national interests of the

United States, or (2) world peace, or (3) cultural or other significant public or private service.

PRESIDENT Johnson conferred the medal on 30 persons selected by President Kennedy, and then announced a posthumous award for President Kennedy himself.

He lauded him as a soldier, scholar, statesman, defender of freedom, pioneer for peace, author of hope — "combining courage with reason, and combating hate with compassion, he led the land he loved toward new frontiers of opportunity for all men and peace for all time."

One of those receiving the medal from President Johnson was Genevieve Caulfield, 75, a Catholic who has spent a half-century teaching her fellow blind.

Miss Caulfield, who lost her sight in infancy through an accident, established several schools for the blind in Tokyo, Thailand, Vietnam, the Philippines and other places in the Far East. She now works in Bangkok, Thailand.

Decency Pledges Sunday

Build Holy Hour Around Scripture

NEWARK — Catholics throughout the archdiocese will renew their annual pledges to support decency in movies and reading material at Masses this Sunday.

See Text, Page 8

Climax of the decency observance, sponsored by the archdiocesan Legion of Decency, will come at a holy hour at Sacred Heart Cathedral at 3 p.m. In a departure from previous custom, the holy hour will be centered on Bible readings by laymen.

ARCHBISHOP Boland will preside at the holy hour and celebrate Benediction. The services will open with a procession and enthronement of the Gospel, another innovation. Homilies after each of three Scriptural readings will be given by Msgr. John M. Mahon.

In a letter to be read at Sunday Masses, Archbishop Boland reminds Catholics of their responsibility to combat indecency in motion pictures and print. Catholics, he said, are to "avoid objectionable

films as occasions of sin." He also asked pastors to "make every effort to have an active, zealous committee in order to realize the objectives and ideals of the National Organization for Decent Literature."

TAKING PART in the holy hour will be students from 15 area high schools, and representatives of the Archdiocesan Councils of Catholic Men and Women, Catholic War Veterans, Knights of Columbus, Catholic Daughters of America, Holy Name Federation and sodalities.

At Benediction, the Archbishop will be assisted by Rev. Patrick D. McGrath of Blessed Sacrament, Newark, deacon; Rev. Joseph M. Doyle of St. Joseph's, Roselle, subdeacon; and Rev. Joseph Ryan of Sacred Heart Cathedral and Rev. Theodore V. Bonelli, assistant chancellor, masters of ceremonies.

Also, Rev. Lester A. McGuinness of Our Lady of Sorrows, South Orange, Bible bearer; Rev. John R. Waldron of Holy Name, East Orange, commentator; and Rev. Albert W. Stegle of St. Nicholas, Jersey City, cross bearer.

Start Renewal With Liturgy; Plans for Pilgrimage Hailed

An Advocate News Summary

VATICAN CITY — High level arrangements are being made with the governments of Israel and Jordan for Pope Paul VI's trip to the Holy Land.

The Pontiff will leave for the sacred places by air on Jan. 4, returning on Jan. 6. That will coincide with the Orthodox observance of Christmas.

THE POPE will make the 500-mile trip on a DC-8 Jet via Alitalia airlines. The tentative schedule calls for him to leave before dawn and arrive in Jerusalem around 8:30 a.m. He will visit Bethlehem and other Holy Places in Jordan and spend the night at the Apostolic Delegation in Jerusalem, also in Jordan.

On Jan. 5 he will visit Nazareth and other sites in Israel before returning to the Apostolic Delegation. On Jan. 6 he will say the Epiphany Mass at the Church of the Holy Sepulcher in Jerusalem, returning home later in the day. There is a possibility he may stop in Beirut.

Among those expected to accompany him are Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, other secretariat officials and Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals, who speaks Arabic and has shown a life-long interest in Orthodox-Catholic relations.

HIS PROPOSED trip has been hailed with enthusiasm by Christian and Jewish leaders throughout the world and by none more than the Orthodox.

Patriarch Aftenagoras I of Constantinople, American-born leader of Eastern Orthodox churches, proposed in Istanbul that the Pontiff's pilgrimage be made the occasion for a high-level meeting of the heads of the major Christian religions.

An indication that Pope Paul will at least meet with Orthodox leaders was given by Melkite Rite Patriarch Maximos IV Saigh of Antioch. In Rome, he spoke of "the meetings which His Holiness certainly will not fail to have with the heads of the Orthodox Church."

Vatican sources said it would be the protocol officer's responsibility to see that any meeting between the Pope and other Christian leaders remains informal rather than becoming a formal gathering where the Pope would be merely one of several representatives of different churches.

POPE PAUL dramatically announced his intention of making the trip at the conclusion of his address ending the second session of the Vatican Council. It caught the council fathers and the world by surprise.

"We are so convinced that, for the final happy conclusion of this council, prayers and good works are necessary, that... we have decided to become a pilgrim ourselves in the land of Jesus Our Lord," he said.

His wish, he said, was to "honor personally, in the Holy Places where Christ was born, lived, died and ascended into heaven after His Resurrection, the first mysteries of our faith: the Incarnation and the Redemption."

The Pope pointed out that Peter himself, the first Pope, inaugurated his work there but that none of his successors has returned.

(Continued on Page 2)

The Advocate

Official Publication of the Archdiocese of Newark, N. J., and Diocese of Paterson, N. J.
Vol. 12, No. 51 THURSDAY, DECEMBER 12, 1963 PRICE: 10 CENTS



HOME FROM ROME — Bishop Navagh alights from his plane at Idlewild Airport Dec. 5 on his return from the second session of the Vatican Council.

Birth Control and Public Policy

Ruckus in Illinois Focused Attention on Birth Control

By RUSSELL SHAW
NCWC News Service

On Dec. 3, 1962, at the urging of its chairman, Arnold H. Maremont, the Illinois Public Aid Commission voted 6-4 to push ahead with a controversial tax-paid birth control program.

The plan called for state funds to be spent to provide birth control information and devices upon request to any public welfare recipient with a spouse or child.

One of a Series

In the melee that followed, both sides trundled out arguments of morality and public policy to buttress their positions. When the dust cleared, Maremont was out as chairman and Illinois had a tax-paid birth control program.

In its final version the program was restricted to married women on relief living with their husbands. The original plan also would have aided unmarried women and married women not living with their husbands.

NATIONWIDE, what is the law on birth control? Where else besides Illinois are there tax-paid birth control programs? Where has there been or is there likely soon to be agitation for spending public funds for contraceptive purposes?

On the federal level, the picture is deceptively simple. Federal law bans distribution of contraceptives and birth control literature through the mails and by common carrier. It also prohibits import of such material.

But court rulings have effectively altered the impact of these laws. The result is that to secure a conviction an intention to use the materials illegally must be established.

IN OTHER respects the federal government's role is a subject of controversy. While some urge government sponsorship of birth control research and programs through foreign aid, others violently oppose such involvement.

This year the Senate approved a foreign aid bill that car-

ried for the first time a provision authorizing use of public funds for birth control purposes. The House version, however, lacked such a provision and in hammering out a compromise Senate and House conferees, accepted language that authorizes spending money for "research into the problems of population growth" but does not mention birth control.

ON THE STATE level, birth control services are available at public expense in nearly a dozen states. In other places, such as Maryland, state welfare agencies make it a policy to refer welfare recipients to private sources.

Elsewhere, public facilities are made available to groups such as Planned Parenthood. In Delaware, for example, the State Board of Health allows the state League for Planned Parenthood to use state facilities in two of the state's three counties.

Within the last year, legislation providing for tax-paid birth control has been introduced and defeated or sidetracked in at least five states.

In the last two years, three states by court action or repeal have dropped laws which banned or restricted the sale or advertising of contraceptives. In one state, Connecticut, a controversial law against birth control has been upheld by lower courts and appears headed — with unpredictable results — for a test in the U. S. Supreme Court.

About the only restrictive statutes that have been devised well are those that ban vending machine sales of contraceptives. Laws for this purpose have recently been upheld in New Jersey and Arkansas.

THE CAPE worn by a domestic prelate is called a "mantelletta" and is similar to those worn by major prelates of the papal court. Domestic prelates are accounted members of the papal household and their appointment is for life. They carry the title Right Reverend Monsignor.

The cape of the papal chamberlain is called a "mantellone" and is similar to those worn by minor prelates of the papal court. Papal chamberlains are officials whose duties lie in or about the Pope's apartments. The title is often, as in these cases, given to clerics from all parts of the world as a reward of merit. They carry the title Very Reverend Monsignor.

THE SIGNIFICANT portions of the ceremony of installation will be the reading of the

Press, TV Centers Ordered in Decree On Communications

An Advocate News Summary

VATICAN CITY — National offices to deal with matters involving the press, films, radio and television were ordered set up in countries everywhere under the decree on the media of social communication promulgated by Pope Paul VI at the closing session of the Second Vatican Council.

Approved by a vote of 1,960 to 164, the decree says the special task of the centers would be "to see to it that the consciences of the faithful are properly instructed" with respect to mass media. Meanwhile, it added, they should foster and guide whatever is done by Catholics in these areas.

THE DECREE consists of an introduction, two chapters — one on the teaching of the Church and the other on the pastoral activity of the Church — and appendices which urged all men of goodwill, especially those who have charge of media, "to strive to turn them solely to the good of society."

The decree had been opposed as inadequate in the debates of the second session and barely received the necessary two-thirds majority for approval. The 164 negative

votes it drew at the session at which it was promulgated was also seen as significant.

National offices, the decree says, will be directed by a special committee of Bishops or by a single Bishop. But it adds that laymen who are experts in Catholic teaching and in the communication arts or techniques should have a role in the centers.

The decree's introduction says the Church recognizes that the media, if properly utilized, "can be of great service to mankind," but it stresses they can also be employed by men "contrary to the plan of the Creator and to their own loss."

CHAPTER ONE urges the laity especially to "strive to instill a human and Christian spirit into these media."

It says the principal moral responsibility for the proper use of the media of social communication "falls on newsmen, writers, actors, designers, producers, distributors, as well as critics and all others who play any part in the production and transmission of mass presentations."

The chapter also deals with the right to information, the relationship between the right of art and the norms of morality, and the portrayal of moral evil.

IT SAYS THAT men have a right to information but this right is conditioned upon the information being true and complete and within the bounds of justice and charity. It proclaims that all "must hold to the absolute primacy of the objective moral order" when a question of morality as opposed to the rights of art is raised.

Regarding the portrayal of moral evil, the decree says this "can indeed serve to bring about a deeper knowledge and study of humanity," but such presentations should be subject to moral restraint.

Catholics are instructed to favor all that is good in communications media and avoid those things "that may be a cause or occasion of spiritual harm." They are also told to inform themselves on these matters and parents are reminded of their obligation to protect their children.

THE PUBLIC authority, the decree says, is obligated, through the promulgation and careful enforcement of laws, "to exercise a fitting and careful watch lest grave damage

(Continued on Page 2)

By REV. WILLIAM LEONARD
Religious News Service

In promulgating the Constitution on the Liturgy, Pope Paul VI took the first step in bringing the Church up to date. Four years ago, his predecessor, Pope John XXIII, had established this updating as the goal of the Second Vatican Council. The document now given legal force is the first pronouncement that has come from the council and represents a long stride along the road pointed out by Pope John.

The full effects of the constitution will not, however, be felt for some time. The reasons:

New texts will have to be drawn up and printed, and many decisions as to the use of the vernacular languages instead of Latin and the incorporation of local customs have been left to the regional conferences of Bishops.

THE HISTORICAL nature of the constitution is evident from the fact that the liturgy had undergone almost no reform since 1570, when Pope Pius V codified the then existing rules and decreed a single liturgy for almost all the churches of the West.

It was not until the middle of the last century that a "liturgical movement" began to press for a renewal of the idea of worship and for a clarification of the Church's rites and practices.

The first modern Pope to acknowledge the need of a reform was St. Pius X (1903-14). He ordered changes in the breviary and outlawed secular music in church.

PIUS XII (1929-58) gave great impetus to the work of popular education being carried on in national "liturgical conferences" by his encyclical letters, "On the Mystical Body of Christ" (1943) and "On the Sacred Liturgy" (1947), and by his concession of the use of vernacular languages in some of the liturgical rites.

Finally on Nov. 22, 1963, exactly 60 years to the day after the first reforms of St. Pius X were promulgated, the Second Vatican Council ratified by an overwhelming vote of 2,139 to 19 the Constitution on the Liturgy.

The constitution stresses that all the Church's activities climax in the liturgy, and from it she derives the power she needs to sanctify her children. It insists that if the liturgy is to produce its full effects, the faithful must take part in it intelligently and actively. And this will be impossible without the dedicated leadership of priests. To insure that this leadership will be available, the council orders that professors are to be trained to teach the liturgy in seminaries — that it is to be one of the major courses.

THE COUNCIL ALSO orders a thorough revision of the liturgical books (missal, breviary, ritual). This will involve a revision of the calendar. Certain principles are laid down for the guidance of the post-conciliar commission which will carry out these revisions.

Inasmuch as liturgy, though primarily a service of worship, is also a form of instruction, the people are to be helped by readings, song, prayers and visible signs to offer to God "a rational service." The rites are to be brief, clear, not repetitious, intelligible to the congregation, not normally requiring much explanation.

To make certain that the connection between words and rites is understood, there is to be more reading of Holy Scripture. The selections are to be more varied and more apt.

(Continued on Page 2)

Early Deadline For Two Issues

Because of the Christmas and New Year's holidays, the Dec. 26 and Jan. 2 issues of The Advocate will go to press on Monday instead of Tuesday.

Parish, club and organizational news intended for publication those weeks should be submitted no later than Friday, Dec. 20, for the Dec. 26 issue, or Friday, Dec. 27, for the Jan. 2 issue.

Because of the press of other news, The Advocate will not be able to handle publicity items which are submitted late.



NEW HONOR — Rev. Dominique Pire, O. P., right, 1958 Nobel Peace Prize winner received an honorary doctorate of humane letters from Seton Hall University Dec. 4. Msgr. Edward J. Fleming, left, vice president of the university, presented Father Pire the award, which was made by Msgr. James A. Hughes, vicar general, at a student convocation attended by 2,500 (See Advocate interview with Father Pire on Page 9).

Church Renewal Starts With Liturgy Revision . . .

(Continued from Page 1)
appropriate. The office of preaching is to be carried out with exactitude and fidelity, the sermons being drawn from Scripture and the liturgy.

THE LATIN language is to be preserved in the Latin rites, generally speaking. However, use of the vernacular languages may be permitted, and the regional conferences of Bishops are to decide whether this is advantageous in their areas, and how much of the mother tongue may be employed. The conferences must also approve the text of any vernacular translations before they are used.

In vivid contrast to the rigid uniformity that has characterized the Latin liturgy during the last 400 years, the council now decrees that local or national customs, where these harmonize with the faith, may be admitted into the liturgy. These adaptations must likewise have the approval of the Bishops' conferences.

THE FIRST chapter of the constitution directs the conferences of Bishops to establish liturgical commissions and institutes of Pastoral Liturgy, which will promote study and experimentation. In addition, liturgical commissions are to be appointed for each diocese, or several dioceses may form a single commission. There are to be commissions, too, for sacred music and sacred art.

Chapter two, which deals with the Mass, instructs pastors to teach the people how they are to take active part. A number of highly significant changes are made in the Mass itself. Some are restorations of ancient customs, like "the Prayer of the Faithful," a litany-like intercession of the congregation for all those in

need, which was a feature of the Mass until the end of the Middle Ages.

Others are departures from tradition, like the permission to use the vernacular languages for the readings and for those prayers which belong to the people, such as the Gloria or the Creed.

Into this class falls the permission for those attending Mass to receive Holy Communion under the forms of both bread and wine in certain cases. Concelebration of the Mass by more than one priest is permitted on certain occasions.

IN CHAPTER three the council reminds Catholics that because the sacraments are signs, they also have the function of teaching the faith which they nourish and hence the very act of celebrating them should have the effect of disposing men to receive the grace they confer in a fruitful way.

Dealing with the sacraments, the constitution says these are signs which of themselves do not give grace, but signify the spiritual effects which are obtained through the Church's intercession with God. Included would be such things as blessings, particular prayers, sacred images, religious objects, and so on, whose function is to dispose Christians to receive the chief fruits of the sacraments.

The mother tongue may be used in the rites of all sacraments and sacramentals, even for the so-called "form" or essential words. The rite of marriage in particular is to be revised to bring out the grace conferred by this sacrament and the duties assumed by husband and wife. Wedding customs and ceremonies in vogue among certain peoples, if they are not un-Christian, may be incorporated in the marriage rite, at the discretion of the Bishops' conferences.

A new and more uniform ceremony for the profession of vows by religious men and

women is to be prepared and the burial rite is to be revised to express more clearly the character of Christian death as a participation in Christ's victorious passage to His Father.

CHAPTER FOUR deals with the daily prayer known as "the Divine Office" contained in the Breviary. Priests and members of some religious orders are obliged to recite this prayer every day. In view of modern difficulties which tend to make the Office a burden the council has directed that it be completely revised. It will be considerably shorter and there will be a better selection of readings (from Scripture and ecclesiastical writers).

Bishops may permit priests to read it in the vernacular if they find Latin is a serious obstacle to successful prayer.

CHAPTER FIVE is concerned with the Church's calendar of significant seasons and anniversaries intended to

celebrate the saving work of Christ. The Blessed Virgin Mary and the saints are given a place of honor in this calendar, since they are noteworthy fruits of Christ's redemption and examples to the faithful of perfect Christian living.

However, because the feasts of the saints have tended to be so emphasized as to distract attention from the central theme of the calendar, the council now directs that the feasts of the Lord and the "proper of the time" be given preference over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be recalled.

An interesting appendix to the chapter refers to the many plans advanced during the last half-century for stabilizing the date of Easter and for introducing a perpetual calendar into civil society. The council goes on record as not being opposed to these schemes, so long as Oriental Christians have no objection to a fixed Easter and so long as no

scheme is considered which proposes a change in the seven-day week or the insertion of "extra" days regarded as belonging to no week at all.

INTIMATELY allied with divine worship are the topics of sacred music and sacred art, discussed in chapters six and seven. The council's legislation does not go much beyond the encyclical "On Sacred Music" (1955) of Pope Pius XII or the instruction of the Congregation of Rites in 1958. It praises liturgical celebrations embellished with music, holding these up as the ideal to be striven for. Gregorian chant is still regarded as the form of music best adapted to the Roman rite; other forms are admissible provided they conform to the nature of prayer.

What is new is the reiterated insistence that all the people — not just the choir — be encouraged to sing. Musicians are urged to compose not only for cathedrals and great occasions, but for small choirs and for the entire congregation. New, too, is the esteem for the native music of various mission countries.

A similar hospitality is evident in the chapter on sacred art. The Church today is eager that modern styles "should add their voices to the centuries' chorus of praise." However, art that is obviously repugnant to faith, morals and Christian piety, or because of mediocrity or pointlessness distortion, clearly offensive to a

true religious value, is to be kept out of churches.

A SIGNIFICANT article lays down that churches are primarily buildings in which the liturgy is to be celebrated and should be constructed accordingly; the active participation of the people to be a first principle.

Bishops are enjoined to "take care of" artists, teaching them the spirit of sacred art and the liturgy, and establishing schools of sacred art where possible.

Finally the laws in the present Code of Canon Law which deal with church building, furnishing and decoration are to be revised in accordance with the guiding principle of this whole constitution: what contributes to a true celebration of the liturgy by all present is to be kept, what detracts from it is to be rejected.

TIME IS RUNNING OUT!

CLIP OUT AND MAIL

☐ \$4.50 for one year enclosed

☐ Bill Me later

Name _____

Address _____

City _____

Zone _____

State _____

☐ RENEWAL

☐ New

CIRCULATION DEPARTMENT

THE ADVOCATE

31 CLINTON ST., NEWARK 2, N. J.

X-12

Pilgrimage . . .

(Continued from Page 1)

IN SPEAKING of his pilgrimage, the Pope used the Biblical term "Palestine," apparently to emphasize the exclusively religious aspect of his journey to a land torn by animosity between Arab and Jew.

Most of the places he is expected to visit are in Arab Jordan, others are in Israel. Arabian newspapers, while welcoming plans for the pilgrimage, took advantage of the occasion to make political comments. Arabs regard Israel as Arabian territory. One Lebanese paper said "the Pope's visit should blow up the foundations of Israel."

POPE PAUL will be the first Pontiff to leave Italy voluntarily since Pope Pius VII went to Paris 159 years ago in December, 1804, to crown Napoleon, who later took him prisoner.

Non-Catholic observer-delegates at the council were pleased with the announcement. One called it "a characteristic gesture." Many see the trip having significance for Christian unity.

Arrangements for the visit are being made by Magr Giovanni Moretti, personal secretary to Archbishop Angelo Dell'Acqua, Undersecretary of State for Ordinary Affairs.

Pope Paul never has been to the Holy Land, although as Giovanni Cardinal Montini he said "a pilgrimage" to the Holy Places has always been the dream of my life."

CATHOLIC sources in Lebanon, the only Middle-East country with a heavy Catholic population (about 50%) said the Pope's projected trip demonstrates "the importance which the Supreme Pontiff attaches to the Eastern churches."

One American Jewish leader, Rabbi Joachim Prinz, president of the American Jewish Congress, said the visit "would be tangible recognition of the shared roots of the Jewish and Christian traditions."

Vatican Radio said that in religious and political circles the trip is being viewed as a "symbol of the hope for religious unity and peace among all men."

In Jerusalem, Israel's Minister for Religious Affairs, Zerah Wahrhaftig, said "The Pope will be honored as the most welcome of guests." King Hussein of Jordan said the Pope would be regarded as guest of his government.

Christmas Pilgrims

JERUSALEM (RNS) — Jordanian authorities announced here they will again allow thousands of Christian pilgrims from Israel to make Christmas visits to Bethlehem.



MEMORIAL — This 12-foot bronze statue of Pope Paul XII will be unveiled in St. Peter's Basilica, Rome early next year. It is the work of Milanese sculptor Francesco Messina who has been working on it for three years. Cost of the monument was contributed by the Cardinals created by Pope Pius XII.

Borgos & Borgos
Insurance
of all kinds
593 KEARNY AVENUE
KEARNY, N. J.
GEORGE J. BORGOS
ALBERT H. BLAZE
WILLIAM J. GLACUM
Phone WYman 1-8700

CLOISTER GIFT SHOP
Hand Made Rosaries:
Imported Irish Horn Beads
Olive wood Beads from Bethlehem
Crystal Rosaries
"Cloister Original" Cards designed by the Nuns
Imported Statues, Exquisite Needlework
EXCLUSIVE CHRISTMAS CARDS
Rosary Shrine, Summit, N.J. Daily: 9 to 5 p.m.

Winter Cruises
Lots of sun and lots of fun!
Swimming, dancing, excellent food, entertainment.
You'll have the time of your life no matter where you decide to go —
West Indies
South America
Bermuda
Mediterranean
SUGGESTION OF THE MONTH
Prices are attractive and we suggest early reservations. Send for your FREE list of cruises scheduled for the 1963-1964 season.
JOS. M. BYRNE CO.
Travel Service
828 Broad Street, Newark, New Jersey
MA 3-1740

Press Centers . . .

(Continued from Page 1)
befall public morals and the welfare of society through the base use of these media."

"Such vigilance," it declares, "in no wise restricts the freedom of individuals or groups, especially where there is a lack of adequate precaution on the part of those who are professionally engaged in using these media."

Four responsibilities of public authorities are listed:
• To protect freedom of information.
• To encourage spiritual values, culture and the fine arts.
• To foster projects beneficial to young people which

might not otherwise be undertaken.

• To exercise a careful watch through the promulgation and enforcement of laws lest grave damage befall public morals.

CHAPTER TWO deals with the use of the communications media as part of the pastoral activity of the Church. It calls upon "all the children of the Church" to join "in a common work to make effective use of the media in various apostolic endeavors, as circumstances and conditions demand."

It urges the prompt appointment in dioceses of properly equipped priests, religious and laymen charged with adapting the media to the objectives of the apostolate.

It instructs Catholics "of the necessity both to spread and read the Catholic press to formulate Christian judgement for themselves."

Similar statements follow regarding Catholic radio and television efforts. The decree also calls for "technical, doctrinal and moral training" for laymen in these fields.

The decree recommends that each year every diocese set aside a day dedicated to instructing the faithful on their responsibility to strengthen the apostolic work carried on through the various communications media.

As examples of matters still to be thus treated, he mentioned the schemas on Revelation, on Bishops and on Our Lady.

The Pope recognized the fact that many other problems have yet to be treated by the council, but he promised a "thorough and deeper re-examination" of these matters "so as to be able to present to the council schemas which are short and so worded that it will not be difficult to obtain a judgment of the council."

Although he did not specify what these matters were, it was taken that he referred to the statements on the Church's relations to the Jews and on religious liberty.

AFTER A brief conclusion, the Pope sprung the surprise announcement of his intention to go to Jerusalem. As he spoke the words in Latin, few outside the Fathers understood the import of his message.

The Pope said he had been thinking of the journey a long time and wished "to go to Palestine in January to honor personally the holy places where Christ was born, lived and died and ascended to heaven after His Resurrection."

The Pope continued: "We shall see that blessed land whence Peter set forth and where not one of his successors has returned. Most humbly and rapidly we shall return here as an expression of prayer, penance and renovation to offer to Christ His Church, to summon to this One Holy Church our separated brethren, to implore divine mercy on behalf of peace among men, that peace which shows in these days how weak and tottering it is, and to beseech Christ Our Lord for the salvation of the entire human race."

Social Justice Year
ASUNCION, Paraguay (NC) — The Bishops of Paraguay have proclaimed a "Catholic Social Year" to begin next May — a 12-month intensive campaign to put into practice Christian social principles.

CINERAMA
Clairidge
482 Broad Ave., Newark
PHONE 746-5584
HOW THE WEST WAS WON
TECHNICOLOR
BOX OFFICE OPEN DAILY
12 HOURS TO 10 P.M.
RESERVATIONS BY MAIL OR PHONE
SPECIAL RECOMMENDATION FROM
"THE LEGION OF DECENCY"

BERNARD M. DEGNAN Inc.
REALTORS INSURORS
HOMES!
When you buy or sell
Homes are our Business and has been since 1925
Consult DEGNAN!
with confidence
331 MAIN ST., WEST ORANGE
MULTIPLE LISTING SERVICE
Member Board of Realtors of the Orange and Madison
DA 5-1500

APPAREL FOR THE CLERGY
• Custom & Ready-Made Cuffs
• Suits & Ties
• Shirts & Collars
• Raincoats & Hats
• Alter Boy Causia & Suspenders
Duffy and Quinn
Note Our New Address
23 E. 51 St., N. Y. 22, N.Y.
MU 8-2885
RECTORY SERVICE INVITED

CONTINENTAL FOOD
Thom's
OPEN EVERY DAY FOR
Lunches & Dinners
80 PARK AVENUE
NEWARK
NU 4-7300

whether you're coming or going

We can offer you a complete and excellent moving service to and from all fifty states, and most countries abroad.

For smooth moving, call

EL 4-7800

Engel Brothers, Inc.

a name to trust since 1885

FOR SALE
Choice, Fresh Cut
CHRISTMAS TREES
All sizes, Reasonable Prices
STARTING DEC. 12
9 A.M. to 10 P.M.
ST. ANTHONY'S ORPHANAGE
672 Passaic Ave., Kearny

PRIDE
is that extra something we get from a service well performed.
Mayfair Farms
CATERING SERVICE
Personal direction of MARTIN L. HORN
27 YEARS OF CATERING "KNOW HOW"
West Orange, New Jersey
REdwood 1-4300

CHOOSE YOUR HOLIDAY GIFTS FROM OUR GORGEOUS COLLECTION OF WINTER DESIGNERS SAMPLE & FASHION SHOW HATS
Modern Hatters
A. B. C. HAT CENTER
HOME OF A MILLION NAME BRANDS
Men's, Ladies', Children's
HATS
AT LOWEST FACTORY PRICES
CAPS, BRIDAL HEADWEAR
VEILS
HATS FOR THE CLERGY
TREMENDOUS SELECTION
HAND BAGS
GLOVES AND ACCESSORIES
AT LOWER THAN DISCOUNT PRICES
313-3rd ST., JERSEY CITY • OL 9-9300
(1 Block Off Newark Ave.) Open Daily 9 to 9
CALL TO ARRANGE FOR A GORGEOUS FASHION SHOW
AND HAT SALE FOR YOUR CHURCH OR CHARITY

These exclusive conversation pieces, designed for us by award winning Erwin Pearl are part of our exciting new collection of limited edition jewelry. The 14 kt. gold Starfish Pin has an undulating finish beautifully set with coral, sapphire and cultured pearl. The shell of the whimsical Turtle Pin has unusual, sculptured detailing. 14 kt. gold. Your choice, \$57. The baby turtle is \$37. Federal Tax included.
JEWELRY BY AWARD WINNING DESIGNER ERWIN PEARL IS AVAILABLE IN NEW JERSEY ONLY AT
J. Marsh & Sons
JEWELERS AND SILVERSMITHS SINCE 1908
NEWARK
189-91 Market Street
Market 3-7770
MILLBURN
265-67 Millburn Avenue
Drexel 6-7100



RECEIVES AWARD — Speaker of the House John W. McCormack of Massachusetts, right, is congratulated by Dr. Francis P. McGuire of Seton Hall University Law School following his reception of the Cardinal Gibbons Medal in Washington, D.C. McGuire presented the medal as national president of the alumni of Catholic University.

The Holy Father's Week

Hails Catholic Action

VATICAN CITY (NC) — On the eve of the Feast of the Immaculate Conception, Pope Paul VI received leaders of Italian Catholic Action, spoke to the directive board of the Permanent Committee for World Congresses of the Lay Apostolate, and broadcast a message of good wishes to the Catholics of France.

The Pope praised the undertakings and spirit of Italian Catholic Action and told its leaders their organization in the Church of today is a "moral necessity." He added: "Full pastoral efficiency cannot now be thought of or achieved without Catholic Action, both in its earlier diocesan and parish expressions as well as that expressed in its specialized ramifications aimed at the apostolates of specific fields."

TO THE lay apostolate group, the Pope confirmed his approval of a world congress after the conclusion of the Second Vatican Council to explain council decisions to the world's laity.

Pope Paul broadened the directive board's duties by suggesting it both coordinate and stimulate the lay apostolate in the world, choose the directive ideas for the apostolate in harmony with the hierarchy, and avoid losing the precious reserve of generosity to be found among the laity.

Speaking to France in a special series of broadcasts linked with the council, Pope Paul praised French missionary spirit particularly in Asia and Africa, where newly emerging nations owe so much to French culture and religious devotion.

Broadcast to Brazil

RIO DE JANEIRO, Brazil (NC) — A national Family Day built around the recitation of the Rosary was saluted by Pope Paul VI in a special TV-radio broadcast on all of this country's stations.

Pope Paul linked prayer to the strengthening of family life in these words:

"Where love reigns, where belief exists, where prayer is customary, even amidst great sufferings, there flourishes the chaste love of parents and the true and prompt obedience of children. There youth is prepared for a life of trust and serenity. There we see the reasonableness of a lively and firm hope in the afterlife. Would that such be the story of your families."

Greet Psychologists

VATICAN CITY (NC) — Pope Paul VI said that through their aid to the mentally ill, psychologists are collaborators in the work of the Church.

The Pontiff granted a special audience in the Vatican's Clementine Hall for participants in the International Congress of Psychiatry, in progress in Rome. The Pope said:

"It is true that today the highest, most difficult, most tremendous task, which is to console souls before the mystery of pain through spiritual help and above all through the superhuman force of the sacraments, is entrusted predominantly to the Church and her ministers. But this does

Something Happened Behind the Scenes

Failure to Vote on Jews, Freedom Raises Questions

By MSGR. JAMES TUCEK

VATICAN CITY (NC) — Whatever happened to the ecumenism schema's chapters four and five dealing with Christian relations with Jews and religious freedom?

The answers to that question will remain one of the mysteries of the second session of the Vatican Council.

THE SCHEMA on ecumenism was introduced Nov. 18. Gregorio Cardinal Agagianian, prefect of the Sacred Congregation for the Propagation of the Faith, was presiding moderator. The papal secretary of State, Amleto Cardinal Cicognani, gave a general presentation of the schema in the name of the mixed commission composed of the Commission for the Oriental Churches and the Secretariat for Promoting Christian Unity. Archbishop Joseph Martin of Rouen, France, followed with a presentation of the first two chapters.

One of the speakers was Joseph Cardinal Ritter of St. Louis, who said he was happy to hear that chapter five dealing with religious freedom would be added to the schema. It was clear then that there had been some thought prior to the introduction of the schema that the chapter might not be included.

The next day, Cardinal Agagianian announced that there would be no further discussion of the schema until the reports on the other chapters had been heard. One could assume this statement meant there had been a suggestion that the presentation of some chapters should be held up while discussion on others continued.

THIS WAS the day that Augustin Cardinal Bea, S.J., president of the unity secretariat, presented chapter four on the relationship between Catholics and Jews and Bishop Emile De Smedt of Bruges, Belgium, presented chapter five on religious liberty.

Chapter four had been composed at the insistence of the late Pope John. Arab nations had objected to it for political reasons and had been given assurances that the text held purely religious implications.

There was a rumor, never

confirmed, that the World Council of Churches had made it known unofficially that it would prefer that chapter four not be included in the schema on ecumenism for the simple reason that it did not seem to belong there.

Several U.S. Bishops had a hand in the composition of chapter five. Rev. John Courtney Murray, S.J., U.S. authority on Church-State relations, had helped in the composition of Bishop De Smedt's masterful speech with which the chapter was presented to the council.

ON NOV. 21 a strange thing happened. The first three chapters of the schema were submitted to a vote for their general acceptability, but chapters four and five were not. The council's secretary general, Archbishop Pericle Felici, said these two chapters would be put to a vote "within the next few days."

The reasons for the split were apparent. The first three chapters stood a better chance of passing without being imperiled by the less acceptable chapters four and five.

Here another question was born. Granted that there was reason for the split and for separate votes, why put off voting on the acceptability of the last two chapters?

SOME SAID the council Fathers did not want to vote on the last two chapters when they had had their texts for only two days. Here was an-

other question. Why were the texts of the first three chapters ready and printed long in advance, when the texts of the last two chapters had been delayed?

Chapter four had been ready for almost a year, and chapter five was said to have been submitted during the previous summer months. What had prevented their distribution until only two days before their presentation?

Others said the two chapters would stand a better chance of acceptance if they were put off for a while. But how could their chances improve, if they could not even be discussed until they were submitted to the vote that would establish their acceptance for discussion?

AT THIS POINT there was still some hope. There were still seven working days left. The last two days would be taken up with celebration of the fourth centenary of the Council of Trent. Another question here: Why take up a valuable working day with the celebration of Trent when it had been variously celebrated already?

Hopes soared when discus-

sion on chapter two of the schema was terminated on Nov. 27. The other chapters had been terminated after a day or two so with Nov. 28 and 29 remaining to discuss chapter three, there was still time to bring chapters four and five to a vote.

On this day, Nov. 27, it was known that several high ranking prelates, some of them on the Presidency of the Council, were pressing that the chapters be brought to a vote before the end of the session. They were given assurances that they would be.

BY THE MORNING of Nov. 29 something had happened behind the scenes. Either there was a meeting of the moderators and the decision was taken by them to put off the vote until the third session, or a similar decision had been taken elsewhere.

The last working day came, Dec. 2. There were 13 speak-

ers, the last of whom was Cardinal Bea. The Cardinal, lacking his usual spirit in the delivery of his speech, thanked the council Fathers for passing the first three chapters, said he regretted that it was not possible to discuss the last two chapters and promised that they would be taken up in the third session.

Cardinal Bea himself explained, in a departure from the text of his speech, that the two chapters were not submitted to a vote because there was not sufficient time. He was not convincing, especially in view of the fact that this same day's assembly closed a half hour earlier than usual.

WHOEVER WAS responsible for the decision that the two chapters should not come to a vote, the reason for the decision was still an open

question. The best answer this correspondent could find was that it was considered best to allow a period in which the matter of the two chapters could be aired.

It was felt that during the interim period between the second and third sessions explanations could be made, doubts could be cleared and perhaps opinions could be changed. All admitted that the two questions were important enough for more study and discussion — outside the council hall at least, if for the present not inside.

CONTINENTAL FOOD
Thom's
OPEN EVERYDAY FOR
Luncheon & Dinner
80 PARK AVENUE
NEWARK
NJ 4-7200

RECESS!
ENJOY...
Tuscan MILK

The only Restaurant in Paterson recommended by Duncan Hines

Scordato's
RESTAURANT
Oran music nightly by Barry King
"Open 5 Days a Week"
Luncheon served 11-3
Cocktails our specialty
20 Hamilton St. - MU 4-1198

PRINTING
HARRY F. MURPHY
78 CLINTON ST., NEWARK 2
Phone: MARKET 3-2831

why pay more?

SHOP-RITE SUPER MARKETS

FOOD GIFT CERTIFICATE!
Give a gift of food from Shop-Rite this Christmas! See your local Shop-Rite Super Market for details!

99 FROZEN FOOD SALE
4 Flavors: Sundae, Top, Libby Fruit Drinks or Lemonade
Shop-Rite Chopped to Lean

SPINACH
Shop-Rite Sliced
CARROTS
Washed Golden St. Cakes Ready to Cook
SQUASH
Esquima Peas, Corn, Cut Beans
Peas & Carrots
VEGETABLES
YOUR CHOICE
10 10 OZ. PKGS. 99¢

SHOP-RITE FROZEN WAFFLES
12 pkgs. of 6 **99¢**
CAL IDA FROZEN POTATOES
12 9-oz. pkgs. **99¢**

SHOP-RITE CREAM CHEESE
8-oz. pkg. **25¢**
NEW SHOP-RITE WHIP CREAM TOPPING
Made From Fresh Cream
7-oz. can **39¢**

SHOP-RITE MIDGET PORK ROLL
1 1/2-lb. **89¢**
SHOP-RITE CHUNK BOLOGNA - LIVERWURST
lb. **39¢**

SHOP-RITE APPLESauce
6 303 tin cans **89¢**
SHOP-RITE or PRIDE OF THE FARM Macaroni Salad
20-oz. Family Size Jars **89¢**

SHOP-RITE CHICKEN OF THE SEA
1/2-lb. **99¢**
SHOP-RITE or PRIDE OF THE FARM Macaroni Salad
20-oz. Family Size Jars **89¢**

LEGS O'VEAL
TOP QUALITY MILK FED VEAL
RUMP OF VEAL
OVEN READY **55¢**
OVEN READY 49¢ lb.

Trim-Rite Boneless Veal **63¢**
Chuck Pot Roast **69¢**
Pot Roast **59¢**
Beef Short Ribs **49¢**
Beef Cubes **69¢**

CORNEED BEEF
First Cut **39¢**
5 1/2" 2" 69¢ 5 1/4" 1" 99¢

Cubed Veal Cutlets **99¢**
Rib Steaks **69¢**
Cube Steaks **99¢**
Ground Chuck **59¢**
Newport Roast **99¢**

Trim-Rite RIB ROAST
Oven Ready **59¢**
Reg. Style **49¢**
First Cut **79¢**

Smoked Picnic Shoulders **35¢**
Shoulder Steaks **99¢**
Smoked Butts **59¢**

Trim-Rite CHUCK STEAKS
lb. **39¢**

STEP INTO SHOP-RITE'S GARDEN ROOM!
Navel Oranges Calif. Sunkist **10 for 39¢**
Mushrooms SNO-WHITE **lb. 39¢**
Iceberg Lettuce CRISP GREEN **large head 19¢**
Apples RED CRISP McIntosh **3 1/2 cells 35¢**
Tomatoes FIRM RIPE **each 19¢**
Spinach FRESH GREEN **10-oz. cells 23¢**
Pascal Celery CALIF. **1/2 stalk 19¢**

EVERYTHING'S PRICED RIGHT AT SHOP-RITE!
SUGAR SALE!
Famous National Brands **5 LB BAG 69¢**
10 X Confection Dark or Light Brown **2 LB BOXES 43¢**
SHOP-RITE Brand **5 LB BAG 67¢**

SHOP-RITE MAYONNAISE **quart 39¢**
TOMATOES PRIDE OF THE FARM **6 16-oz. cans 83¢**
LIGHT TUNA CHICKEN OF THE SEA **4 1/2 size cans \$1**
WALDORF TOILET TISSUE **pg. of 4 rolls 29¢**
ORANGE DRINK Grape or SHOP-RITE **4 46-oz. cans \$1**
ICE CREAM HOLLAND DUTCH TREAT **half gallon 59¢**

SHOP-RITE APPLESauce
6 303 tin cans **89¢**
SHOP-RITE or PRIDE OF THE FARM Macaroni Salad
20-oz. Family Size Jars **89¢**

SHOP-RITE CHICKEN OF THE SEA
1/2-lb. **99¢**
SHOP-RITE or PRIDE OF THE FARM Macaroni Salad
20-oz. Family Size Jars **89¢**

Prices effective through Saturday Night, Dec. 14, 1963. Not responsible for typographical errors. We reserve the right to limit quantities.

There's a Shop-Rite Near You — Call ESsex 5-7300

BONDS Insurance
CARLIN
MA 2-0300

Robert Emmett Tirrell Outfitters to the Religious
Gift items, Robes, sweaters, shawls

GIFTS FOR PRIESTS AND SISTERS

LUGGAGE
Albs • Collars
Surplices • Vestments
Shirt Fronts
Altar Boy Supplies
Socks • Underwear
Sport Shirts

Write for free Priest or Sister Catalog
ROBERT EMMETT TIRRELL, INC.
89 Chambers Street New York, N.Y. 10007
WO 2-1032

People in the News

Msgr. Edward J. Fitzsimons, a Burlington (Vt.) pastor, has been elected president of that city's branch of the National Association for the Advancement of Colored People.

Rev. John J. Lynch, S.J., director of Fordham University's seismic station, has been named president of the New

York Academy of Sciences. Paul D. Soini, a Methodist, has been elected president of Catholic Family Services in Bad Axe, Mich.

Carlo Cardinal Chiarlo, a member of the Roman Curia, is reported gravely ill in a Rome hospital.

New Translation Of Encyclical

WASHINGTON D. C. — A new translation of Pope John XXIII's peace encyclical, *Pacem in Terris* — the first in this country to be prepared directly from the official Latin text — appears in the current issue of *The Pope Speaks* magazine. The translation was done by Rev. H. E. Winston, an English scholar, and reviewed by a team of American specialists.

The Pope Speaks is a quarterly journal of papal documents. Reprints of the new translation of *Pacem* are available from the magazine office at 3622-12th Street, N. E. Washington 17, D. C.

COMPLETE • CHILDREN'S WEAR
Cornells
Garden State Plaza • Hubbard 9-2722

NEW CARS FINANCED

\$4 Per YEAR Per \$100

UP TO 36 MONTHS TO PAY
(Your Auto Insurance May Be Included)

Amount Required	Monthly Payment
\$1,000	\$31.11
1,500	46.66
2,000	62.22
2,500	77.78
3,000	93.33

Used Cars Also Financed At Low Rates

HUDSON COUNTY NATIONAL BANK
JERSEY CITY

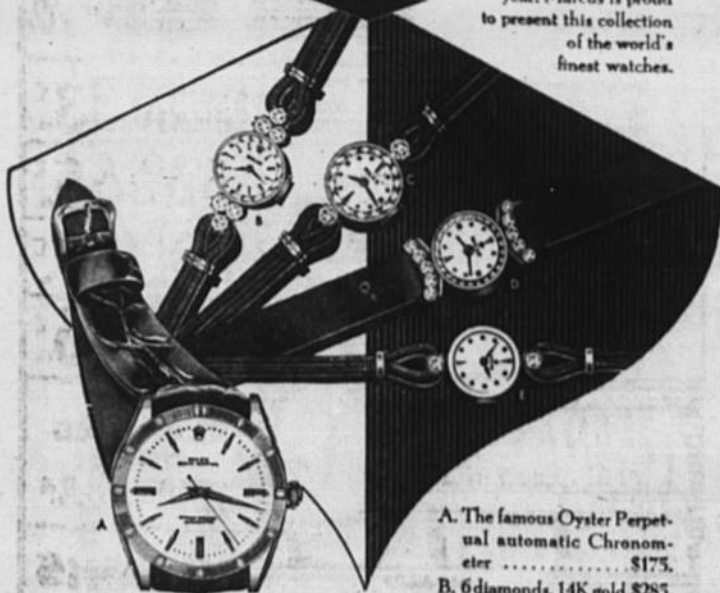
BAYONNE
HOBOKEN
UNION CITY

WEEHAWKEN
NORTH BERGEN
GUTTENBERG

Marcus and Rolex

BRING you watch masterpieces FOR CHRISTMAS

Rolex watches are jewels of timeless elegance. Not only do they ornament the wrist and complement the costume but they tell time accurately — year after year. Marcus is proud to present this collection of the world's finest watches.



Open Every Evening Till 9 P.M.

Marcus JEWELERS

62 PARK AVE. • WEBSTER 9-0079
RUTHERFORD • N. J.

152 MAIN ST. • HUBBARD 7-1220
HACKENSACK • N. J.
41 E. RIDGEFIELD AVE. • GILBERT 5-3325
RIDGEFIELD • N. J.
ALSO WESTFIELD • N. J.

- A. The famous Oyster Perpetual automatic Chronometer\$175.
- B. 6 diamonds, 14K gold \$285.
- C. 2 diamonds, 14K gold \$325.
- D. 10 diamonds, 14K gold \$325.
- E. 2 diamonds, 14K gold \$297.50

NO EXTRA CHARGE FOR CREDIT!
FREE GIFT WRAPPING!

Council Evaluated in Light of Inter-Faith Relations

By DR. ROBERT McAFEE BROWN

NCWC News Service

I came to Rome in September as a Protestant observer with buoyant optimism for the ecumenical implications of the Vatican Council. I leave — still a Protestant observer — with chastened optimism, but optimism nonetheless.

There are many reasons for ecumenical optimism but a handful must suffice.

1. **THIS COUNCIL** has made it absolutely clear that ecumenism is in the Catholic Church to stay. It may take a while for some Bishops to discover what it means, but there is no doubt that the vast majority of the Fathers want to foster ecumenical dialogue. Christendom will never be quite the same again as a result of the overwhelming acceptance of chapters one and two of the schema on ecumenism.

2. The council has made it clear that one of the tasks in ecumenical encounter is inner renewal. Too, many of the council Fathers are prepared to go far beyond the relatively cautious schema on ecumenism.

They press for open acknowledgment by Catholics of their share of guilt in the events that have led to disunity. They press for greater opportunities of common worship. They are asking for revision of the laws concerning mixed marriages.

Recognizing that there is genuine ecclesial reality in Protestant corporate life, a number of them ask we be acknowledged as "churches," however defective our churchmanship may be, rather than be described sociologically as mere "communities."

List Intentions Of Unity Octave

GARRISON, N.Y. (NC) — The Chair of Unity Octave, an eight-day prayer period for the reunion of Christendom, will be observed Jan. 18-25.

Rev. Titus Cranney, S.A., director of the Chair of Unity Apostolate at the motherhouse here of the Franciscan Friars of Atonement, announced the daily intentions as follows:

Jan. 18, for the unity of all Christians in the Church; Jan. 19, for separated Eastern brethren; Jan. 20, for Anglicans; Jan. 21, for European Christians; Jan. 22, for American Christians; Jan. 23, for spiritual renewal of Catholics; Jan. 24, for the Jewish people; Jan. 25, for extension of the Church in other lands.

3. **THE COUNCIL** has promulgated a constitution on reform of the liturgy that will open new doors in the corporate life of Catholics. Provision for the vernacular, greater participation by the laity, greater stress on Scripture — these and many other recoveries of ancient usage will transform the Mass from being a

Dr. Brown is a noted Protestant ecumenical leader. He attended the Vatican Council as an observer for the World Alliance of Reformed and Presbyterian Churches. He is professor of religion at Stanford University, Stanford, Calif.

spectacle the faithful watch to an experience in which they share.

And when the Church is right in its prayer life, it will become more and more right elsewhere. Any renewal in inner vitality and integrity is ecumenically important.

4. **THE COUNCIL** demonstrated that it wants to keep its understanding of the Gospel properly focused. This is how I interpret the vote to include a treatment of Mary within the schema on the Church, rather than as a separate schema.

This vote was most encouraging to non-Catholics. Had the vote gone the other way, it would have suggested to us that Mariological dogma was to continue to develop in a fashion independent of the rest of Catholic Faith. But now the understanding of Mary is to be seen within the context of an understanding of the Church.

And if, as is proposed, the new chapter has a basically Biblical orientation, then on these terms Protestants must be willing to look with fresh eyes at the Biblical material concerning Mary. Such treatment of Mary might thereby draw us closer together rather than shoving us further apart.

5. **THE COUNCIL** demonstrated that it wished to move beyond the one-sided view of authority that has haunted the Church since the First Vatican Council decree on papal infallibility. Nothing has raised more ecumenical roadblocks than the First Vatican Council. And while Vatican II does not remove all of them, it puts them in a new focus.

This is how I interpret the famous "five questions" vote of Oct. 30.

The principle of collegiality, so heavily supported by the council Fathers on that date, does not, of course, deny anything promulgated in 1870. But it does enlarge it, give it a more significant context. Pope and Bishops have rule in the Church.

The ecumenical value of this decision is incalculable. For it lays to rest many of the

Cardinal's Gift To Orthodox

BOSTON (RNS) — Richard Cardinal Cushing of Boston presented a \$10,000 check to Metropolitan Antony Bashir of Brooklyn, head of the Syrian Antiochian Orthodox Church of North America, to be used for the training of Orthodox priests.

Metropolitan Bashir said the goodwill gesture from "my good friend" will go toward the ecclesiastical education of the four or five seminarians the Syrian Church usually has annually at St. Vladimir's Orthodox Theological Seminary in Yonkers, N.Y.

The check was presented at a dinner at which Cardinal Cushing was guest of honor.

steque stereotypes of "one-man rule" that have been attributed by most Protestants to the teaching office of the Church.

Had this vote gone the other way, it would have meant the end, I think, of really serious ecumenical conversation between us. For it would have seemed to interpose the Pope between God and man as a new mediator of proportions beyond our comprehension.

6. **THE COUNCIL** showed us

the manifest concern of the Bishops for the state of the world.

This was not contained in anything the Bishops completed — and the actual "results" thus far are meager — but in the spirit and content of many of the interventions made on the council floor. Again and again there was an exciting and prophetic quality in these utterances.

7. The council made it clear that its members wanted to hear what the non-Catholic observers thought. I had no idea that our presence would be taken as seriously as it was. Particularly during the discussion on ecumenism, it was apparent that many Bishops wanted to know what Protestant reactions were to statements in the schema about Protestantism, and wanted to solicit Protestant opinions on how the schema could be improved.

8. **THE COUNCIL** demonstrated that the great majority of the Fathers favor a clear-cut statement on religious liberty as a right that belongs to all men.

It is encouraging to discover that virtually to a man the American hierarchy will back this proposal. Here is the place where the American Bishops can, and will, make their most significant contribution to the entire council.

But it is at this point that the optimism I have been describing must be modified for not all is well in Vatican City and not all was well within St. Peter's. Since genuine ecumenical exchange demands frankness, it is important to cite some reasons why the council did not at every point foster better ecumenical relations. Here, then, are a few of them.

1. **NOTHING** the council will do will have more immediate effect on the climate of Catholic-Protestant relations than a strong statement on religious liberty.

The Fathers were presented with such a statement, and they backed away from it, failing to approve it as a basis for discussion. That may seem a harsh way of putting it. But a way of putting it that may be even truer is likewise even harsher.

For it is difficult to avoid the conclusion that a minority within the council that did not want discussion of religious liberty (of the Jews) was able

to thwart the manifest will of the majority.

It was heart-rending to see all the strong voices of the council apparently powerless in the face of this. I add that I am sure the setback is only temporary; and that the next session will deal with the matter forthrightly. Lay Catholics must prod their Bishops to make sure they do. But I cannot disguise my disappointment that ways were not found to do so now, when to do so would actually have helped so much.

2. **THE COUNCIL** has two finished pieces of work — the liturgy constitution and the communications decree. The latter is very disappointing. It does not really come to grips with the world of television, radio and cinema. It has nothing fresh to say.

Worse, it has many implications that can be interpreted to give apparent support to censorship, management of news, Catholic cultural ghettos, an overly protective attitude toward young people, and so on. I have found scarcely any council Fathers who are happy about it. But it stands as half of the council's achievements to date.

3. **EVEN THOUGH** ecumenism is here to stay, it is clear that there is far from a common mind about what that means. There are enough speeches suggesting that it merely means getting Protestants to "return" to Rome, to suggest that a lot of work

still needs to be done in this area.

The notion of "return" does not mean dialogue but monologue.

Ecumenism must mean a genuine reaching out from both sides, a mutual contribution and mutual forgiveness, an endeavor to walk together on a new path, not knowing exactly where the path will lead, but believing that the risk is worth taking since the Holy Ghost presides over the whole venture.

For many Bishops, this will be for a long time, a strange word.

Many of the faithful may not yet know that the world even exists. The confusions betrayed in some of the council speeches are likely to cloud the ecumenical atmosphere, and it is better to anticipate this problem than to pretend that it will not really exist.

4. **IT IS ALSO** disheartening to discover how a few people, very much a minority, can thwart the will of the majority, and thus slow down the pace of the Church's reform of itself. Although 80% of the Fathers, for example, gave support to the notion of collegiality, those who do not accept the principle continue to assume that nothing has been decided, and that in rejecting collegiality they are more properly enlightened than the other 80%.

What is disturbing is that these people are people who wield great power. And ways must be found to express the will of the majority without

simply waiting for a lot of funerals.

But it must always be remembered that the council is not over. Its major decisions and constitutions are still to come.

If religious liberty received a slight setback this session, it will be adopted next session, and so will the statement on the Jews. Nobody, sensing the temper of the council, could doubt that.

BUY Your Next Car from BENNER RAMBLER
SALES • SERVICE
"Same location since 1960"
248 Hackensack St. E. Rutherford
434-9200
On Union Ave. 1 block west of Bergen Auto. off Route 17.

DESIGNER BRIDAL GOWNS
at savings 75%
up to
Our selection includes designer gowns from some of the finest manufacturers in the country. Here are just a few of them: Bianchi, Galini, Murray, Himmelfarb, Jones. All from our new Sample Dept.
Iurato's
BRIDAL SALON
Bridal Creations Since 1935
177 Hudson Street, Hackensack
Tues., Thurs. 11:30 P.M. HU 7-7556

WILLIAM HANNON, SR.
Sacred Heart Parish
Newark, N. J.
BOB HANNON
St. James Parish
Springfield, N. J.
BILL HANNON
St. Michael's Parish
Union, N. J.

The HANNON Family Cordially Invite

All the People of The Archdiocese of Newark and Diocese of Paterson to visit our huge

Floor Covering Center



Here you'll find one of the largest and finest selections of RUGS, CARPETING and QUALITY FLOOR COVERING for every need and taste . . . at prices that represent substantial savings.

Please feel free to drop in and browse around. We're here to help you. Our experience and facilities are at your service.

HANNON'S HOME SERVICE IS FREE!

For even greater convenience a Hannon's consultant will bring samples right to your home for, at the scene, selection. No extra cost or obligation, of course.

HUMboldt 5-4343

Serving Homemakers, Religious Institutions and Business Establishments for over 34 years.
Hannon's Floor Covering
380 Broad Street (cor. 8th Ave.) Newark

Tues., Thurs., Sat.
to 6 p.m.
Mon., Wed., Fri.
to 9 p.m.



WHY TAKE LESS???
4 1/4%
CURRENT DIVIDEND
WYCKOFF SAVINGS & LOAN ASSOCIATION
MAIN OFFICE: 392 Main Street, Wyckoff
Other Offices: Midland Park, Saddle River, Oakland & Franklin Lakes
OPEN MONDAY - FRIDAY 9-5 - FRIDAY NIGHT 6-8
Assets Exceed \$49,000,000
SAVE BY MAIL
WE PAY POSTAGE



NEW RECTORY — Bishop Navagh dedicated the new rectory for St. Ann's Church, Paterson, Dec. 8, shortly after his return from the Vatican Council. He is shown before the cornerstone ceremony with, left to right, Msgr. Cyril Anid, pastor; M. George Vucinovich, architect; Archbishop Michael Assaf of Amman, Jordan, and Rep. Charles S. Joelson.

Birth Control . . .

(Continued from Page 1)

In North Carolina, bills have been introduced (and defeated) providing for sterilization of unwed mothers and making the birth of children out of wedlock a criminal offense.

THE QUESTION of birth control and public policy involves not just one but two basic issues. The first is whether the public authority should prohibit or regulate contraception. The second is whether the state should positively promote birth control through tax-paid programs.

On the first point there exists a difference of opinion among Catholics. All would agree that some legal regulation is de-

sirable, and in this they would probably be joined by non-Catholics. A case in point are laws which bar vending machines of contraceptives or require birth control information to be correct and non-injurious to health.

The difference of opinion enters when it becomes a question of banning the sale of contraceptives or the practice of artificial birth control.

Many Catholics argue against such laws, holding that they bring the state into an area of human life where it has no competence or right to intervene, and that because such laws are widely disregarded even where they exist they contribute to an atmosphere of disrespect for all law.

REGARDING positive state action to promote tax-paid birth control — there is general Catholic agreement that such programs should be opposed.

Gov. Richard J. Hughes of New Jersey presented the argument cogently last May when, in reply to a minister acting as spokesman for a county Planned Parenthood group, he commented:

"In the area of public policy, the requirements of civic harmony would suggest an accommodation which protects the conscience of its citizens of different convictions."

Catacomb Project

CIMITILE, Italy (NC) — The Italian government has put up approximately \$80,000 to excavate a series of ancient catacombs at this small town near Naples.

Study Problems Of Reproduction

CLEVELAND (NC) — An Institute for Study of Human Reproduction has been quietly gaining momentum here in its 18 months of existence.

Established by St. Ann's Maternity Hospital, it includes medical education facilities and a program of research in human reproduction, including cancer of the reproductive system, problems of aging and methods of determining fertile periods in women.

The institute provides continuing medical education courses for doctors. Laboratory research is being conducted at John Carroll University under supervision of Dr. Joseph Thomas Velardo.

Plan Church, School For North Caldwell

NORTH CALDWELL — Plans were announced this week for a church and school building at Notre Dame parish here by Rev. John E. Murphy, pastor. Construction will begin next spring.

Notre Dame was established in 1962 and Masses are now celebrated at West Essex Regional High School. Father Murphy said the new church may be ready by Christmas of next year. The school is due to open in September, 1965.

THE CHURCH will have a seating capacity of 550 and is in a cruciform shape to locate the altar nearer to the people. Provisions have been made for future expansion. The baptistry will be at the base of the bell tower and will be entered from the narthex.

The church will have laminated wood arches supporting a precast incombustible roof deck. The roof will be covered with tile shingles. The exterior walls will be finished with face brick and redwood trim and the windows will be aluminum glazed with tinted cathedral glass.

Interior finishes will include vinyl-asbestos floors in the nave and narthex and finished face brick walls. A choir loft will be located over the narthex. There will be a parish hall and kitchen under a portion of the church.

THE SCHOOL will be attached to the church with a

connecting entrance. It will have eight classrooms, principal's office, teachers' room, clinic and service facilities. Four classrooms will be left unfinished until the need for them arises.

The school will be staffed by the Sisters of St. Joseph of Chestnut Hill.

The school will be a one-story building facing Central Ave. and a two-story structure facing the rear play field.

The exterior walls and shingles will match the church and the roof framing will be steel with precast concrete roof deck. Window frames will be aluminum and the classroom floors will be finished with vinyl-asbestos tile.

Parking facilities will be provided next to the church and school.



NORTH CALDWELL PLANS — This is the architect's conception of the new church and school planned for Notre Dame parish, North Caldwell. Construction will begin next spring, with the church scheduled to be ready by Christmas, 1964, and the school open in 1965. The architects are John E. Homlish and Arthur Hass of South Orange.

444 Seminaries

WASHINGTON (NC) — There are 444 seminaries in the U.S. — 117 operated by dioceses and 327 by religious orders.

Remember Our Own Boys

NEW JERSEY'S BOYSTOWN

Please mail your contributions to:
Father Egan, New Jersey's Boystown, Kearny, N. J.

Maid for by Michael's Florist, Bloomfield, N. J.



Beautiful day, beautiful bride, beautiful reception for 6 or 1200 at the Hotel Military Park. What could be nicer?

250 LUXURY ROOMS
Newly Decorated • Air Conditioned • Television
FREE SELF-PARKING
FOR OVERNIGHT GUESTS

HOTEL
Military Park

16 Park Place Newark 2, N. J.
RESERVATIONS: MR. HORVATH — MA 3-4080

To Ordain Fr. Liddy

ROME — Rev. Richard M. Liddy, son of Mr. and Mrs. Joseph Liddy Sr. of West Orange, will be ordained Dec. 18 at the Church of St. Ignatius Loyola here by Archbishop Martin J. O'Connor, rector of the North American College.



FATHER LIDDY

Father Liddy attended Seton Hall Prep and University and Immaculate Conception Seminary before coming to Rome in 1960 to take theology at the North American College. He will complete his studies in June and then return to the U.S.

The ordination ceremony will be attended by his parents and also by his sister, Sister Therese Josita, S.S.J., of Wilmington, Del.

Lutherans, Catholics Exchange Visits

MINNEAPOLIS, Minn. (RNS) — Some 500 members of St. Charles Borromeo Church here were guests at a reception and tour at Mt. Carmel Lutheran church.

Members of the Lutheran Church in America congregation paid a similar visit to the Catholic church three weeks earlier.

SERVING NATIONALLY
FAMOUS INSTITUTIONS
FOR OVER 45 YEARS
COATS - APRONS
FROCKS - TROUSERS
TABLE & BED LINENS
INDUSTRIAL UNIFORMS

ACME

COAT APRON &
TOWEL SUPPLY CO.
WYman 1-3654
232 CHESTNUT, KEARNY
QUINN BROS.

You Can Depend On Acme
For Highest Standards of
• Quality • Service • Supply
Professional Towel Service
and Apparel
Office Coats and Towels
Continuous Towels

For real enjoyment
smoke old fashioned
clear Havana hand made
MILO CLUB CIGARS
Since 1944
1208 Washington St., Hoboken, N. J.
Phone OL 9-7873

A Wedding Reception at the PLAZA HOTEL

Journal Square, Jersey City, N. J.

provided:
• Distinguished Banquet Rooms
(10 to 500)
• Superior Cuisine
• Modest Prices
• Careful attention to details

Phone BR 3-0100
Oldfield 3-0100
Ample Parking Space
Air Conditioned
Estimates cheerfully given

"JINGLE BELLS" & "WHITE CHRISTMAS" ONE DAY TOURS

By Father Gregory and St. Mary's Priory Pilgrimage Club
To Bethlehem, Conn., Dec. 29, 1963 and
Philadelphia, Penn., Jan. 5, 1964

"JINGLE BELLS" TOUR TO BETHLEHEM, CONN.
SUN., DEC. 29, 1963

Christmas Church (at Regina Laudis Convent OSB) Bethlehem, Conn.
St. Michael's Shrine, (St. Washington Ave.) New York City

"WHITE CHRISTMAS" TOUR TO PHILADELPHIA, PA.
SUN., JAN. 5, 1964

Church of the Holy Child, 3200 N. Broad St., Philadelphia
Shrine and Museum of Blessed Bishop John N. Neumann

Tickets: \$5.00 each, children \$2.50, exclusive of meals.

For Tickets and Reservations,
MR. and MRS. P. SHERIDAN
358 Mt. Prospect Ave., Newark, HU 3-3977
Both tours originate St. Mary's Priory 10:00 A.M.
and terminate at the Penn Station, Four Corners, Priory 1:00 P.M.

"The Ideal Gift" The New Saint Joseph SIMPLIFIED BIBLE



TO HELP YOU
READ WITH EASE —
UNDERSTAND BETTER —
APPRECIATE MORE —
Only \$4.50
The Most Important Texts
of Each Book Arranged for
Easy Reading and Understanding.

Now . . . to help Catholics of all ages to read and understand the great simplicity power and beauty of the Sacred Texts, two world-famous Scripture Scholars have compiled this New "Simplified" Bible. It contains the very "heart" of the Scriptures . . . includes only the MOST IMPORTANT Historical, Religious, Moral and Literary passages. These sacred texts are presented in the very latest Official Confraternity translations in the most readable format. Over 75 MAGNIFICENT ILLUSTRATIONS. Illus Bible Dictionary, Self-Indexed, Easy Reading.

IDEAL for BIBLE READING . . .

MAIL ORDERS FILLED

J. B. Reilly
57 HALSEY ST., NEWARK
Phone Mitchell 3-2260

- LIFE-LIKE 7 1/2" TALL!
- MONA LISA WIG!
- MOVING EYES!
- MOVING HEAD!
- MOVING ARMS!
- BEAUTIFULLY MADE!
- AUTHENTIC GORGEOUS COSTUMES!
- GIFT PACKAGED IN ALL-VIEW CONTAINER!
- LOOP TO HANG ON CHRISTMAS TREE



GOOD DEAL GIFT SCOOP! \$1.98 DOLLS OF ALL NATIONS

FOR ONLY **69¢**

Choose from
TWELVE
DIFFERENT
BEAUTIFUL DOLLS!

DOLL &
OUTFIT
COMPLETE

EACH INTERNATIONAL BEAUTY IS DRESSED
IN HER NATIVE COSTUME!

- AMERICAN BRIDE
- IRISH LASS
- ITALIAN BESS
- FRENCH BESS
- BRITISH PRINCESS
- SPANISH SENORITA
- DUTCH BESS
- SCOTCH LASSIE
- GERMAN BESS
- SWEDISH BESS
- GREEK BESS
- BRAZIL BESS

DAZZLING CHRISTMAS GIFTS TO DELIGHT EVERY GIRL ON YOUR LIST! THRILLING FOR GIRLS OF ALL AGES! ADORABLE FOR A TEEN-AGER'S BEDROOM! BE A DOLL—GIVE A LUXURY DOLL! AT THIS PRICE YOU CAN AFFORD TO GIVE DOZENS!

FRESH, WHOLE GRADE-A PAN-READY FRYING

CHICKENS 23¢ lb.

You can depend on the particularly good flavor of Good Deal Chickens because they are delivered fresh from nearby farms every 24 hours. This sweet-meat, mouth-watering flavor comes only from the very freshest chickens. Your family will taste the difference . . . the freshness of Good Deal Chickens . . . the freshest you can buy!

FREE! CARAFE
HEAT PROOF COORDING GLASS \$2.50 VALUE
packed with 10-oz. of
MAXWELL HOUSE INSTANT \$1.39

DRINK
PINEAPPLE- GRAPEFRUIT
Staff or Circus
Save 12¢!
19¢

WESSON OIL
WESSON
For Salads, Fry-
ing or Baking
Save 30¢!
1 49

COFFEE
EHLE'S
Chase & Sanborn
Holland House
Beechnut
Save 8¢!
59¢

CUT-UP FRYERS 31¢
CHICKEN LEGS 45¢

CHICKEN WINGS 25¢
ITALIAN SAUSAGE 68¢

BACON STAFF
Save 20¢ lb.
Selected Quality
Honey Sweet
49¢

OLEO
GOOD OIL
Save 10¢
1-lb.
2 29¢

FRESH WHITE **VEAL** MILK FED
SHOULDER CHOPS
Save 20¢!
59¢

RIB CHOPS
Save 20¢!
69¢
All Clear Meat!
No Fat
No Bone
Easy To Slice
BONELESS LEG OF VEAL
Save 80¢!
79¢

A CARTON OF FIRM RIPE
TOMATOES 19¢
A STALK OF CRISP GREEN
PASCAL CELERY 19¢
SWEET, EASY TO PEEL
TANGERINES 10/23¢
Vitamin Rich Juicy Florida Pink
GRAPEFRUIT
ea. 6¢

Roasting CHICKEN 33¢
CHICKEN BREASTS 55¢
CHICKEN LIVERS 59¢
CHICKEN Quarters 36¢

FREE! CHOPPED CHUCK
with your purchase of 1 1/2 lbs. or
regular price of 79¢. Pay for 1 1/2
lbs. and get 2 pounds for \$1.19!

MUFFINS ENGLISH
Save 5¢!
Allen's
Delicious
10¢

NEWARK 75 First Street CHATHAM 393 Main St.	PASSAIC 78 Main Ave. IRVINGTON 10 Mill Road	EAST ORANGE 500 Central Ave. WEST ORANGE Essex Green Plaza	NEWARK 543 Springfield Ave. ELIZABETH 67 Newark Ave.	MILLBURN 200 Main St. MAPLEWOOD 719 Irvington Ave.	CLIFTON 1578 Main Ave. SADDLE BROOK 444 Market St. (Formerly Wagner Farms)
--	--	---	---	---	--

STORE HOURS — MON. thru THURS. — 9 A.M.-9 P.M. • FRIDAY — 8:30 A.M.-10 P.M. • SATURDAY — 8:30 A.M.-9 P.M.

Bothered By Conscience?

By BISHOP FULTON J. SHEEN

Do you worry about other people — their diseases, their hunger, their poverty? Does your conscience ever disturb you about not sharing with the poor of the world? Put together the following contrasting facts and you will be bothered.

The average American family throws away 750 tin cans a year, while many houses in Latin American slums are made of tin cans! Within 40 years (up to 1914), the U. S. used 40% of the natural resources of the earth, which is more than the rest of the world used during 4,000 years. Each day the average American uses 10 times more of the earth's natural resources (not including food) than is used throughout the rest of the world.

The average American eats 4.66 pounds of food a day; the average Indian eats 1.2 pounds a day (and this is mostly starch). Americans throw enough food into their garbage pails each year to feed 600 million Chinese for three days a week.

The average funeral of an adult in the United States costs \$1,450. Ten thousand people in the world die daily of starvation.

MANY CONSCIENCES are becoming stirred in the U.S. One woman was sent a prospectus of a new college dormitory and was asked to contribute \$50,000. The marble floors, the elaborately decorated bathrooms, the kitchenettes on each floor made her consider whether she was contributing to the excessive display of wealth of those who should be signed with Christ's Cross.

This is the challenge thrown upon the Church in the U.S. Christ does not want you to fulfill your desires before satisfying the necessities of others.

Make your soul consider these facts, and then give to the Holy Father who aids all — all societies, all places, all areas.

This kind of sensible charity is yours through The So-

ciety for the Propagation of the Faith.

GOD LOVE YOU to Mrs. T.V.B. for \$20: "My sister-in-law and I decided not to exchange Christmas gifts among the family this year, so I'm sending the money for Our Lord's poor." To A.M.P. for \$10: "I received an increase in salary recently. Now I would like to contribute a raise in a salary the missions." To Mr. and Mrs. D.C.F. for \$5: "We promised this for the successful hunting trip we had!"

Cut out this column, pin your sacrifice to it and address it to Bishop Fulton J. Sheen, National Director, Society for the Propagation of the Faith, 366 Fifth Ave., New York, or Bishop Martin W. Stanton, 31 Mulberry St., Newark, or Magr. William F. Louis, 24 Degrasse St., Paterson.

Your World and Mine

Machinery of Council Needs to Be Reworked

By GARY MacEOIN

ROME — The second session of Vatican II has fallen short of fulfilling the bright promise of its beginnings. It got down quickly to the principal task not only of the session but of the entire council, the text dealing with the nature of the Church itself and its organization.

As debate proceeded, it became clear that a substantial majority of the Fathers was in agreement on all the major elements, and that they were ready to set out their views in such a way as directly to further the objectives sought by Pope John in calling the Council and restated by Pope Paul in two major addresses, one to the curia a week before the second session, the other to the Fathers themselves at the opening ceremonies.

SPECIFICALLY, by clarifying their belief that the Bishops in union with the Pope form a college or body with the functions and authority of the apostles with Peter, they were on their way to complete the work left unfinished by Vatican I. This doctrine of collegiality, combined with a presentation of the entire body of the faithful as playing an active and positive role in the Church's mission, opened the way both to internal reform and to closer ties with Orthodox and Protestants.

By mid-October it was obvious that the Fathers had taken their stands on these issues, and it seemed likely that a majority approved. Behind-the-scenes maneuvers, nevertheless, delayed until Oct. 30 the vote which established that

the majority in favor was overwhelming.

Jubilation was great, but equally great was the disillusionment which followed as the month of November gradually passed and it grew evident that the results which should logically flow from this action were not flowing from it.

IF ANYTHING is clear, it is that the council has still failed to create machinery capable of translating into decisions the will of its members, and that even its techniques for determining what is their will on a given matter leave much to be desired. Experience until now suggests that the attempt to direct a deliberative and legislative body of more than 2,000 members without any of the usual apparatus of parties or caucuses is not viable — especially when the members are drawn from a worldwide variety of cultural backgrounds, legal systems and parliamentary conventions.

The dice are loaded in favor of those who want to maintain the now traditional wall of separation between the Church and the world, against those who with Pope John want an aggiornamento, a renewal.

BISHOP MENDEZ Aceo of Cuernavaca, Mexico, has urged a selection of one Bishop by each 10 to form a body fully representative of all opinions in the Church, yet of manageable size and able to remain in session for as long as necessary without extreme cost and without bringing to a halt the machinery of world wide Church government.

Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

Amendment Is Urged

Editor:

The U.S. Supreme Court ruled on June 25, 1962, that the voluntary recitation of a certain non-denominational prayer in our public schools was unconstitutional under the first and 14th amendments, which read in part: "Congress shall make no law respecting the establishment of religion or prohibit the free exercise thereof."

Justice Stewart, in dissent, pointed out the narrow interpretation of "establishment of religion" in this decision and clause "or prohibit the free exercise thereof."

As a result, we have lost that freedom which we believed was guaranteed by the Constitution.

Contact your representative

Disagrees With Column

Editor:

Last week's column by Rev. Andrew M. Greeley displays a contradictory naivete. He is inconsistent. Referring to the demise of the magazine Social Order he finds "such a situation in as prosperous a Church as the American a little short of disgraceful." He goes on to add that two talented editors were unable to find "30 or 40 reasonably good articles each year on the special teachings of the Church... it is a fair bet that the articles did not exist." His excellent current book, Religion and Career, reports a different frame of facts well supported with statistics.

The reasons he gives for this unfortunate demise are thoroughly specious. Good solid Catholic education has not produced many researchers in the sciences, and the few workers in the arts are embarrassingly conspicuous by their small numbers. It is not necessary to point to Copley, O'Hara, Ulanov and a few dozen others. They are individuals, not representative or typical.

Did "the strenuous efforts of several talented editors" include development and nurturing of the people from whom such work could be expected?

It is respectfully suggested that Father Greeley and others concerned with higher Catholic education look elsewhere for their scapegoat. It is uncomfortably close to them. It is not the convenient generic term "American Catholicism."

Joseph Hrdina, Newark

Cardinal Suenens has said here recently that what was done after Trent was quite different from what that council had decided. I do not think that I am alone in fearing that what Vatican II will decide may be quite different from the desire of the great majority of its members.

Instead, it now seems as if the function of developing and putting into a substantially final form the agenda of the council (of which only two elements — liturgy and communications — are finished) will rest with the commissions. Even if it is agreed that the membership of these commissions is in broad terms representative of the views of the Fathers, the experience to date indicates that the determinations of the commissions fall far short of implementing the expressed will of the Fathers.

Forty Hours

Newark

Dec. 15, 1962
Third Sunday of Advent
Assumption of the Blessed Virgin Mary, 108 High St., Newark
St. Catherine's, 344 Northside St., Newark
St. Mary's, 120 High St., Newark
St. Elizabeth's Hospital, 204 S. Broad St., Elizabeth
Our Lady of Good Shepherd, 115 S. Third St., Harrison
St. Michael's, 252 8th St., Jersey City
Dec. 22, 1962
Fourth Sunday of Advent
St. Mary's Hospital, Fourth St. and Willow Ave., Hoboken

Paterson

Dec. 15, 1962
Third Sunday of Advent
Capezio Sisters Convent, Ringwood
Dec. 22, 1962
Fourth Sunday of Advent
Carmelite of the Immaculate Conception, Paterson

Communication Schema Termed Inadequate

By JOSEPH A. BREIG

In the eyes of many Fathers of the council, the document on TV, radio, movies and the press ("Instruments of Social Communication") was a harmless collection of pious platitudes.

It boiled down to saying that the Church welcomes new inventions in communications, favors their use in spreading the Gospel, and exhorts editors, publishers, reporters, writers, actors, directors and producers to do good, avoid evil, and remember that some people are children.

Rev. Edward Duff, S.J., of America magazine remarked that the Fathers must have voted "in a moment of fatigue or a fit of inattention."

IN VIEW OF the incalculable importance of communications in our day, it is a great pity that things turned out as they did. It is a shame that the council did not have before it a statement filled with new light and inspiration for communications people and for those with whom they communicate.

Father Duff's dissatisfaction with the document centered

on the point that it did not sufficiently define freedom of the press and protect it from undue government interference, and therefore was a turning back from the teaching of John XXIII.

My objection was even broader. The grave inadequacy on the topic of communications seemed to me to stem from three causes.

● There is failure to realize what tremendous moral problems, aside from sex morality, are involved.

● The council Fathers are not communications experts, nor are they philosophers about communications; and in the document I could find no evidence of any effort to consult the experts.

● The "theology" of communications is in its infancy.

Some deep and basic thinking is being done, and we may look forward to works which will give real insights; but those who prepared the council document were obviously not in touch with these thinkers.

FOR A TRULY important council statement on communications, we must wait for development of a theology and philosophy of communications. And these will come from a combination of experience and trained thought. The theologian and philosopher must peer into the nature of communications; must discover, theoretically, what are the right root purposes of communications. Then they must subject their theories to the test of experience.

1964 Christmas Club Now Open

SAVE WITH SAFETY AT BARTON!

YOU GET:

SECURITY in the insurance of your savings up to \$10,000 by Agency of U.S. Government

PROFIT from 15 EXTRA dividend days. Money deposited on or before the 15th earns dividends from the 1st.

PROFIT from the highest dividend rate.

CONVENIENCE, too... Save by mail. We pay postage both ways.

4 10/4%

DIVIDEND PER ANNUM COMPOUNDED QUARTERLY

BARTON

SAVINGS AND LOAN ASSOCIATION

1166 RAYMOND BLVD., NEWARK • MARCH 2-3350
560 BROAD ST., NEWARK • BOTH OPEN WED. TO 8 P.M.

Mass Calendar

Dec. 15 — Sunday, 2nd Sunday of Advent, 1st Class, Rose or Violet, No Gl. There is a Cr. Pref. of Trinity.
Dec. 16 — Monday, St. Elizabeth, Bishop, Martyr, 3rd Class, Red, Gl. 2nd Coll. 2nd Sunday of Advent, 3 Cr. (P), Common Pref.
Dec. 17 — Tuesday, Mass of previous Sunday, 2nd Class, Violet, No Gl. or Cr. Common Pref.
Dec. 18 — Wednesday, Ember Wednesday, 2nd Class, Violet, No Gl. 2nd Coll. C (P), Common Pref.
Dec. 19 — Thursday, Mass of previous Sunday, 2nd Class, Violet, No Gl. or Cr. Common Pref.
Dec. 20 — Friday, Ember Friday, 2nd Class, Violet, No Gl. 2nd Coll. C (P), Common Pref.
Dec. 21 — Saturday, St. Thomas, Apostle, (Also, Ember Saturday), 2nd Class, Red, Gl. 2nd Coll. Ember Saturday, Cr. Pref. of Apostles.
Dec. 22 — Sunday, 3rd Sunday of Advent, 1st Class, Violet, No Gl. There is a Cr. Pref. of Trinity.
Key: Gl. (Glories); Cr. (Credo); C from the Votive Mass of Holy Ghost; N Archdiocese of Newark; P (Diocese of Paterson); Coll. (Collect); Pref. (Preface).

Christmas GIFT CENTER for the whole Family

A Gift That Comes Each Week of the Year A SUBSCRIPTION TO THE ADVOCATE

CIRCULATION DEPARTMENT
THE ADVOCATE
31 Clinton St., Newark 2, N.J.

FIRST SUBSCRIPTION — \$4.50
ADDITIONAL SUBSCRIPTIONS — \$4.00
ADD \$2.00 FOR FOREIGN; \$1.00 FOR CANADA

PLEASE ENTER THE FOLLOWING SUBSCRIPTIONS. I ENCLOSE \$

☐ SEND CHRISTMAS CARD

(My name and address)

TO:	TO:
NAME	NAME
ADDRESS	ADDRESS
CITY	CITY
ZONE	ZONE
STATE	STATE
A 12-12	A 12-12
TO:	TO:
NAME	NAME
ADDRESS	ADDRESS
CITY	CITY
ZONE	ZONE
STATE	STATE
A 12-12	A 12-12



3 cheers for parties!

Hooray for Canada Dry Ginger Ale! Club Soda! And Collins Mixer! They're probably the world's champion party-goers. That's because they're born mixers. They blend perfectly with whatever you're drinking. Their Special Sparkle keeps drinks lively right down to the very bottom of the tallest glass. Be sure to invite these great Canada Dry mixers to your next party. Cheers!



Fr. Pire: The Sight of Misery Was His Turning Point

By ANNE BUCKLEY

SOUTH ORANGE — In 1960 during his first visit to the U. S., Nobel Peace Prize winner Rev. Dominique Pire, O.P., went to Harlem and said, "If God were to give me two lives, in one I would be a religious Dominican, because I have no wish to change my way of life, and in the other I would marry a Negro girl from Harlem and would walk around with her everywhere so as to 'shock' as many people as possible."

This was not a surprising statement from a man who has only to see misery in order to throw himself into the work of alleviating it. Interviewed last week at Seton Hall University where he received the honorary degree of Doctor of Humane Letters, the Belgian Dominican recalled two "turning points" in his life.

THE FIRST CAME in 1949 when he first heard of the sufferings of refugees, and this led him to found resettlement villages in various European countries where displaced persons

That Other 'Dominique'

In a play on names as he congratulated Rev. Dominique Pire, O.P., for his honorary degree from Seton Hall University Dec. 4, Msgr. James A. Hughes, vicar general, noted that "Another Dominique is doing pretty well in this country." He referred to the record, "Dominique," by the Belgian "Singing Nun," which is the number one record in the nation this week. (See Topic, second section.)

could regain their health and self-respect and take up a normal life.

The second came when he saw hunger — in Pakistan — which led him to found a settlement called the Island of Peace where 25,000 people are pulling themselves up by their bootstraps from miserable poverty.

These two revelations changed Father Pire's life from that of a scholar and teacher to that of a humanitarian whose charity knows no bounds of creed or race or nationality. "There is no prohibition," he said gently, "on changing because of an emotion." And he does not hesitate to state that everyone else would do the same thing — if they were to truly see misery.

"If they would really see hunger — I mean see, not read or hear about it, but see it — they would have to be affected. But those who are wealthy do not see the misery of the poor..."



NOBEL LAUREATE — A scholar turned humanitarian, Father Pire was awarded the Nobel Peace Prize in recognition of his work in behalf of displaced persons in Europe.

To the world's "wealthy" — the people of such nations as the U. S. and his native Belgium — Father Pire pleads, "Do not waste."

"It may seem simple," he said in his soft, French-flavored manner, "but one has to start somewhere. Mothers should teach their children not to waste. This is something practical that everyone can do."

ALTHOUGH Father Pire's causes have abstract titles — world peace, fraternal dialogue, "The Heart Open to the World" (which is the name of his movement) — still he talks in the most practical terms. He translates the ideas of peace and brother-

hood for individuals: "We must build our bridges where we are."

In the case of racism, against which he has spoken frequently, this would mean that each individual would "respect the differences of the one who is different from him." Again, he pleaded, "Let us teach individuals to share their bread." ("As for nations," he added, "we cannot expect philanthropy from them...")

Father Pire is appalled at racial prejudices as he finds it in the U. S., but he does not limit it to our country. "The whites have a superiority complex, unconsciously," he said. "Here they base it on their technical success; in Europe it stems from colonization."

"May my country find the solution to its linguistic differences," he said at Seton Hall, referring to the Flemish-Walloon dispute in Belgium, "and may your country find as soon as possible the definite solution that will create the absolute respect of the Negroes without requiring them to imitate the white, implying white superiority, which is not the truth... All men have an equal need to be respected in all that is dear to them."

FATHER PIRE, 53, directs his international network of "Villages of Love" from Huy, Belgium, where he lives in a Dominican priory and supervises a staff of 12 lay people. Located at Huy, also, is his University of Peace, founded in 1960 to form leaders of various faiths and nationalities according to the principal of "the coexistence of hearts." About 350 young people have attended its courses so far. "Those who come," he said, "are those who are conscious that the first problem in the world is peace."

His secretary, Edward F. Squadrille, who is accompanying him on his U. S. lecture tour, is the person who first showed Father Pire the plight of the refugees, back in 1949, and when the priest is asked about the birth of his interest in them he quickly points to Squadrille. An American officer in charge of a DP camp on the German-Austrian border, Squadrille gave a talk in Brussels about the plight of the aged and ill refugees left in the camps because they did not qualify under emigration quotas. Father Pire heard the talk, quickly visited Germany and Austria to see for himself, and then launched into the foundation of the villages. One of the villages is named for Anne Frank, another for Dr. Albert Schweitzer.

Present for the Seton Hall ceremony was the consul general of Pakistan, Mohammed Ali, who told this writer of the gratitude his country feels for Father Pire. "In 1960 there was a terrible cyclone," he recalled. "It left the people with nothing. Father Pire came and taught them how to rely on themselves."

The government gave him the land to build the Island of Peace; Father Pire gave the people hope. We are very grateful to him.

IN THE U. S. only a few days when the news broke upon the world of the assassination of President John F. Kennedy, Father Pire compared it with the death of Mohandas Gandhi, and expressed the hope that its lesson — "That hatred leads to nothing" — will have a psychological benefit for the world.

Father Pire carries the problems of the world and its people with him constantly. His conversation is warm and gracious, but always haunted by the urgency of his ideas for world peace and brotherhood. He suffers severely from insomnia, and one can only imagine that the specter of the misery which touches him so deeply is the responsible factor.

Still, he is an optimist about the world. "We are at the beginning of building a fraternal world," he said. "Young people more quickly become 'citizens of the world' than their parents could. My personal belief is that the world is evolving now in that direction."

In his address acknowledging the degree here, he put it neatly: "The pessimists say: 'We are witnessing the pains and agonies which precede the end of a civilization.' The optimists — and I am among them — answer: 'No, these are the pains of childbirth.'"

HE CONSIDERS the Nobel Peace Prize, which he received in 1958, as a responsibility, which makes him and his work the property of a world unbounded territorially or ideologically. He admits that he has always done his work without consideration of confessional differences. He has helped the poor without thought of converting them to Catholicism, not considering himself a missionary.

But to those who confront him with the Christian's responsibility to bring Christ to all about him, Father Pire replies with a question, "And do I not bring Him...?"

From the man who has preached constantly around the world, "Let us work together to relieve misery and misery will work to unite us" such a question becomes a non-sequitur.

The Advocate

Page 9

December 12, 1963

Bergen Federation

Help for Those Who Help Catholic Schools

By ED GRANT

FORT LEE — A Catholic PTA? Not exactly. Just another fund-raising organization? Decidedly not. A plan to usurp the powers of pastor, principal or parish parents' group? Not at all. Then just what is the purpose of the Bergen County Federation of Catholic Home-School Associations?

The federation was organized in 1959 from Madonna parish here and formally founded in 1961 with Rev. William P. Devine as moderator and attorney Joseph Skelley as its first president. It now has affiliates in 23 Bergen County parishes, with a potential membership of 35.

The history and purposes of the federation were set forth by Skelley, now a trustee, Patrick O'Connell of Englewood, the current president, and Rev. James T. McHugh of Holy Trinity Church, who replaced Father Devine as moderator when the latter was transferred to Our Lady Help of Christians, East Orange, earlier this year.

"WE LOOK UPON the federation as a service organization," they said. "Service, but not dictation. We try to perform a promotional and educational service, building up communications between Catholic parents and Catholic schools. We also act as a clearing house of information, funneling programs from the National Catholic Welfare Conference to our local affiliates and also allowing for an interchange of information among the members."

There are well-established diocesan or regional federations of this type in various areas of the country, and the Bergen group has taken ideas from each without modeling itself on any one of them. "The main effort of some of these groups seems to be money-raising," they said. "Our only income is the \$10 membership fee paid annually by the affiliates."

The federation holds five bi-monthly meetings during the year. The first is for delegates only — to handle the business affairs of the group. Later meetings, such as the one held Dec. 3 at St. Joseph's, Bogota, are usually open to the public and provide a program of general interest. At the Dec. 3 meeting, Catholic and public school educators discussed "Education and the Catholic Layman."

A SUMMARY of its objectives was contained in the first issue of its bi-monthly newsletter which appeared this month:

1) to unite parish units associated with Catholic schools to work collectively for the advancement of Catholic education and for the welfare of Catholic children in all schools in Bergen County;

2) to serve as a forum where problems concerning the education of Catholics may be discussed and acceptable solutions found;

3) to publicize the nature and characteristics of Catholic education so that through effective communications our neighbors can appreciate its true significance;

4) to promote an interchange of ideas with other educational groups in order to foster mutual understanding and improvement of all educational groups.

AMONG THE methods the federation plans to use to perform these services is a speakers' bureau which will be available to both Catholic and non-Catholic groups, the publication of a brochure which will present the facts and figures on Catholic education in Bergen County and what it means to the general public in such matters as the tax-dollar saved, and an attempt to develop career guidance programs on both the grammar and high school level.

"We would like to set up regional conferences, for instance, where the representatives

of the various Catholic high schools could meet with prospective students and their parents. This would be a convenience for both the schools and the future students," they explained.

Education of both parents and the individual parish school groups is also high on the agenda. "We hope to educate people to their primary responsibility as educators and how this responsibility is worked out in cooperation with the school. We feel that affiliation with our group will turn the parish groups away from a purely provincial attitude to see the problems of Catholic education as a whole."

ONE SUCH PROBLEM which drew the attention of the federation this year was Seton Hall University's attempt to open a new campus on land it owns in Saddle River. The federation, at its Oct. 1 meeting, unanimously approved a resolution asking the Mayor and Council of that borough to reconsider their opposition to the university's plans and also forwarded it to the Bergen County Board of Freeholders for consideration in that group's study of the future needs for higher educational facilities in the county.

An immediate objective of the federation, of course, is to draw more of the county's 55 parish home-school organizations into its orbit. "Once they realize that we are not attempting to 'take over,' but merely want to offer assistance, our membership rolls should grow."

Meanwhile, individual representatives from unaffiliated groups are welcome to attend the meetings, as many do. The federation has no program of individual membership now, but this is definitely included in future plans. "We feel strongly that this group should eventually be open to all Catholic parents, in fact to all interested in education, whatever school their children might attend," say its leaders.

One Little Girl Accepts Pain

PEQUANNOCK — "There can't be anyone left in purgatory," said 11-year-old Shirley Breeman. I've offered up so much of my suffering for the poor souls."

Shirley has been suffering since last July when she was injured in a dive into a neighbor's swimming pool. She became totally paralyzed, instantly.

INSTEAD OF returning to Holy Spirit School to take up her seventh grade studies, Shirley has been in hospitals ever since. The only time she has seen her classmates was when the ambulance transferring her from Chilton Hospital here to the Institute of Physical Medicine and Rehabilitation in New York pulled into the school yard. There was a tearful and brief reunion then; now her classmates send Shirley tape recordings of their activities and their good wishes.

Shirley has always been one of the most popular girls at Holy Spirit. She was always active and gay. Rev. John Dericks recalls that she was often at the Communion rail at weekday Masses. She is the eldest of six children of Mr. and Mrs. Kenneth Breeman. Mrs. Breeman wept often during the first weeks after the accident; she was strengthened by the attitude of her husband, a convert to Catholicism, who kept saying that God knows best.

"Daddy," said Shirley one day, "do you think God has a lot more people he wants to get into heaven and that's why He's letting me suffer so much?"

SHIRLEY IS expected to be hospitalized for almost a year, as she undergoes therapy designed to enable her to perform a few actions like feeding herself. Medical bills are expected to reach \$17,000. So far the people of this area have raised more than \$10,000 toward them.

"This is the greatest misfortune our parish has ever suffered," says Father Dericks. "We feel that Shirley is our little girl and that she is our responsibility as a community," says Mrs. Donald Clemens. Father Dericks is co-chairman with Judge Herbert Irwin of the community committee formed to assist the Breemans. Mrs. Clemens is a member.

The committee has conducted a door-to-door canvas for contributions, accepted help from as far away as California, and conducted activities such as last month's basketball game between the alumni of DePaul and Pequannock Township High. At Holy Spirit, bake sales are held frequently. A beauty parlor is donating a day's receipts. A gift of \$500 from the Rotary Club may purchase a device for projecting print on the ceiling and turning pages so Shirley will be able to read. The Salvation Army gave the tape recorder, which lets Shirley hear the voices of her friends; boosting her morale is a most important factor now, her doctor's say.

"I'd like to put all my troubles into a bag and give them away," she said one day. But being Shirley Breeman she quickly changed her mind. "No — then they'd only be troubles for someone else."

You may not need all these banking services...

but... it's nice to know they're available at your bank when you need them! Over the past 151 years National State has become a full-service bank, with every banking facility to meet the changing and growing demands of growing businesses, homes and industries. Make National State your bank... and enjoy the convenience of doing business with a full-service bank.



The NATIONAL STATE BANK OF NEWARK

Irvington • Orange • Millburn • Short Hills

West Essex • Caldwell

Member Federal Deposit Insurance Corporation

Hairdresser Volunteers

A Skill for Chile's Poor

If you think your particular skills would have no value to help the poor of Latin America, you might discover you are very wrong. For example, Joan Messina, a beautician, found her place in the apostolate.

Miss Messina sold her beauty shop in Flushing, N.Y. last summer and went to Chile as a lay volunteer member of Catholics for Latin America, a group which has headquarters in White Plains, N.Y.

She started a hairdressing school for girls of a costanera — slum — in the city of Concepcion.

There they are preparing for careers that will help them escape the miserable conditions in which they are now eking out an existence.

Miss Messina's story will be told Sunday, Dec. 15, on Build a Bridge, 7:30 p.m. on WFUV-FM.

In addition to the beauty school, Miss Messina has

launched a second project which grew out of her hobby, making stuffed toys. With donated sewing machines and fabric women of the costanera have formed their own toy-making business.

Catholics for Latin America has volunteers working at a wide variety of professions in Argentina, Brazil, Chile, Ecuador and Peru.

Members of the group include married couples and single men and women.

For every Advocate Family:



FOUR DAYS

The Historical Record of President Kennedy's Death

As a service to all its readers who will want a fitting memento of those unforgettable days that shocked the world, the Newark News offers a stirring illustrated, 128 page book of the tragic events that took place in Dallas and Washington. With a preface by Bruce Catton and edited with the celebrated skills of American Heritage and United Press, this memorable volume vividly records every chapter of the tragedy that has passed on to history. It is a book that will be cherished and passed on to future generations. For your copy, just mail the coupon below, with check or money order, for January delivery.

KENNEDY BOOK

Newark News

P. O. Box 77, Newark 1, N. J.

Please reserve _____ copies of the JOHN F. KENNEDY BOOK for which I enclose \$2 per copy. Also, please send me _____ special Gift Certificate.

Name _____

Street _____

City _____

★

Gift

Certificates are available NOW!

★

Gift to Missions an Ideal Means of Thanksgiving

"Nothing will keep us out of atomic war, disaster, depression as much as reaching out our hands to the hungry, ignorant, leprosy and suffering peoples of the world." The foregoing are the words of a missionary — one who has seen, felt and borne much in the service of the Lord and His afflicted ones.

Here are the words of another missionary — a missionary at home, as it were:

"One night I heard Bishop Sheen talking about the lepers and how difficult it was to get donations for them . . .

"I then sent up my petition to God, promising to give the Bishop \$1,000 for the lepers if I could sell my home immediately. Next morning the door bell rang. I found there a couple who had been looking at our home off and on for a long time. I asked them in and they had decided to buy it."

There must be many others thankful to God for favors. We ask that they show their gratitude by helping the Society for the Propagation of the Faith with its Christmas Lepers Fund, a fund especially designed to aid lepers at this happy season.

Catechists Vital For Conversions

A missionary in Africa attributes most conversions in his area to catechists. He writes that "at least 90% of all conversions here are effected

Society for the Propagation of the Faith

Archdiocese of Newark:

Most Rev. Martin W. Stanton, S.T.D.
Very Rev. Msgr. John F. Davis
31 Mulberry St., Newark 2, N.J. Phone 623-8308.
Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12.

Diocese of Paterson:

Rt. Rev. Msgr. William F. Louis
24 DeGrasse St., Paterson 1, N.J. Phone ARmory 4-0400
Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12.

Donations to the Society for the Propagation of the Faith are income tax deductible.

by our valiant catechists. They keep our parish schools going despite their low salaries, and through them more than half the children receive a primary education.

"They are the unflinching fighters who keep communism out of the bush villages with their daily defensive and offensive action. Without them an African mission would be practically impossible.

"Despite this, the important school for catechists for our diocese and neighboring dioceses is operating in great poverty. I wish people at home would be proud to support a spiritual 'catechist son.'"

Catechists are needed in all mission areas, but many, like the above described, cannot support them. With your prayers and \$20, we can help maintain a native catechist for one month. Will you help?

Mission Christmas: 'It's Wonderful . . .'

A "real" Christmas in a bush station of New Guinea is described as "wonderful" by a Divine Word missionary, Rev.

Bernard Fisher.

"No presents, no Santa Claus, no tree, no feast of food! But spiritually, it's wonderful," writes Father Bernard. "There were hundreds and hundreds of confessions," he continues, "which lasted all day and evening until midnight Mass. The Mass was reserved for men only — and the place was packed. Two of us distributed Communion for half an hour.

"At 1:30 a.m. I decided to say my three Masses and had a congregation for each one. Then three hours of sleep and up again to accompany my Bishop to another bush station for more of this. He had two Masses. Father Ross said or attended 10 Masses that day.

"Then we went back home for Christmas dinner (sauage) and a brief nap. The next day 420 people were there for Communion. Again, I say, it's wonderful."

CLASSIFIED advertising forms close Monday at 4 p.m. For information call MA 4-0700, ext. 32.

Called Police State

Cite Persecution In South Sudan

NAIROBI, Kenya (NC) — A vigorous protest against seeking a religious solution for a political problem has been made by the Southern Sudan Christian Association.

"The Sudan is a full scale police state," the SSCA says in a letter sent to all heads of Christian churches, to all heads of African states and to UN Secretary General U Thant, to denounce the religious persecution which the Sudan government is carrying on in Southern Sudan.

"WE KNOW that missionaries are only the scapegoats of an ill-conceived policy aiming at giving a religious solution (imposing Islam) to a political and cultural problem the differences between South and North," the letter says.

Southerners (four million in number) are Africans, with African culture, speak African languages and worship according to pagan or Christian beliefs. The northerners (eight million) are of Arab origin, speak the Arabic language, have an Arabic culture and customs, and are Moslems.

The government is in the hands of the Northern Arabs, who have refused any form of autonomy to the South. In an effort to cement the two sections of the country, the Arabs decided to eliminate all differences between the two parts, and resorted to the Islamization of the South as a cure for the division. As a result, Christian missions and missionaries and anything that related to Christianity is supposed to stand as an obstacle to Islamization, and the abol-

tion of differences.

The SSCA letter complains of "racial and religious discrimination and persecution, political slavery and economic exploitation."

Housing Project

MANILA (NC) — The Manila Archdiocese is planning a low-cost housing project to help 1,024 families.

CHRISTUS STUDIOS
Route 23 & Boonton Ave.
Butler, New Jersey
838-6644

GRAND OPENING . . .

Your new Church supply center is now open to serve the needs of the religious community in Northern New Jersey.

RELIGIOUS ARTICLES:
Medals, Purses, Children's Books, Framed Pictures, Altar Linens, Stoles, Religious Cards, Gifts.

APPAREL:
Imported and Domestic Vestments, Cinctures, Surplices, Choir Gowns, Academic Robes and Altar Linens.

CHURCH FURNISHINGS:
Communion and Altar appointments, Furnitures, Lecterns, Pulpits, Pews, Candelabra, Dossal Hangings.

Robert Emmett Tirrell Outfitters to the Religious

Wonderful Gifts For Nuns
Sisters praise our DACRON DRIP DRY KIMONOS

made of Drip Dry Dacron and cotton. They are light weight, comfortable to wear, easily packed, and save precious moments in laundering. Choice of color: White, Pale Blue and Black.

Small, medium and large — \$12.50
Extra Large — \$14.25

\$899—Beautifully styled dacton bed jacket. Peter Pan collar. Fine lace edging. Colors, match 1002 Kimono. White, light blue, pink and pastel green.

Medium and large sizes — ea. \$8.00

Write for free Priest or Sister Catalog

ROBERT EMMETT TIRRELL, INC.
89 Chambers Street New York, N.Y. 10007
WO 2-1032

Why not use this coupon to mail your order now!

Send to _____
Address _____
City _____ State _____
Size _____ Color _____ Amount enclosed _____



AUSTRALIAN STAMP — The Star of Bethlehem shines from Australia's 1963 Christmas stamp. The star and its shining light are printed in silver, the remainder of the stamp in light blue. It carries the message, "Peace on Earth, Good Will to Men."

To Canonize 22 Africans

ROME (NC) — The way is now clear for the canonization of the Church's first African saints from south of the Sahara, it was announced here by headquarters of the White Fathers of Africa.

The announcement followed a declaration by the medical commission of the Sacred Congregation of Rites that two cures obtained through intercession of the 22 Blessed Martyrs of Uganda cannot be explained by natural causes.

The White Fathers said the martyrs' canonization is expected to take place during the third session of the ecumenical council, Sept. 14-Nov. 20, 1964.

The cures accepted by the congregation as miraculous concern two White Sisters — Mother Aloysia of Switzerland and Sister Richidia of Germany — who recovered from the usually fatal pneumonic plague during a 1941 epidemic in Uganda.

The Martyrs of Uganda, all laymen, suffered death in the 1880s rather than deny their Faith. They died with Protestants who also refused to give up their religion during a persecution of Christians.

Hungarians Limit Ordination to 14

BONN (NC) — The Hungarian government's office for religious affairs allows only 12 to 14 seminarians to be ordained each year, the German Catholic news agency KNA has reported here.

Before World War II, an average of about 100 were ordained every year.

Found in Baskets

Ancient Psalm Scroll Unearthed in Israel

JERUSALEM, Israel (NC) — A scroll containing Chapters 81 to 85 of the Book of Psalms has been unearthed at Masada, the last stronghold of the Jews during their revolt against the Romans in 73 A.D.

TWO SCROLLS and a fragment are in the find. The Psalm text, written in a fine script, is apparently the Masoretic version. The second scroll bears a resemblance to the Dead Sea Scrolls. The fragment may be a part of the second scroll or a separate document. The delicate discoveries have not yet been unrolled.

They were discovered among baskets, cloth and sandals in a room generally believed to have been a synagogue—the earliest yet found.

The fortress is being excavated along the Palace of Herod and a nearby Roman camp. It will become an Is-

rael national monument.

Other items unearthed in the same room with the scrolls are four Latin documents, 17 silver "Shekels of Israel" dated with the Year 5, the last coins to be struck during the revolt, and 20 oil lamps.

BIRTH FIGURES prove the Catholic market in North Jersey is an expanding market.

WEEK-END RETREATS FOR THE LAITY
SPEND A WEEKEND WITH GOD
For: MEN, WOMEN, HUSBAND AND WIFE
Conducted by the monks of Saint Paul's Abbey
Jan. 24 to 26 — Husband and Wife Retreat
Jan. 18 to 20 — Men's Retreat
Please make reservations early
Write for information to DIRECTOR OF RETREATS, Queen of Peace Retreat House, St. Paul's Abbey, Newton, N.J.

Sister says "Use the Maryknoll Missal."

The only missal in the American idiom

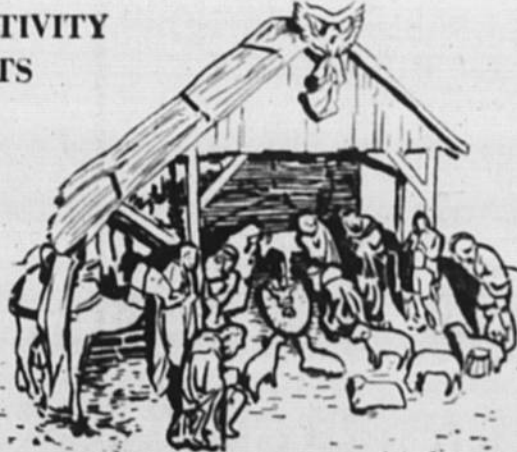
Available at your bookstore in bindings from \$3.50 to \$22.50



MARYKNOLL MISSALS

P. J. KENEDY & SONS
Publishers to the Holy Apostolic See

NATIVITY SETS



A Most Complete Assortment

Priced from \$3.95 to \$650.00

57 HALSEY STREET
NEWARK, N. J.

J. B. Reilly

Telephone
Mitchell 3-2260

OPEN EVENINGS UNTIL CHRISTMAS

INVEST for LIFE and ETERNITY

through our Mission Contract

You will have an assured income from your money, and your good deed will assist needy students to the Priesthood.

If you invest money through our LIFE INCOME MISSION CONTRACT (AN ANNUITY) you will have . . .

No worry about the stock market. An interest check every six months as long as you live.

A remembrance in the prayers and Masses of our S.V.D. missionaries throughout the world.

The consolation of aiding the Apostolic work of the Church.

Information held in strict confidence.

WRITE TODAY TO

Send me information on your Life Income Mission Contract

Name _____ Age _____

Address _____

City _____ Zone _____ State _____

REV. FATHER RALPH, S.V.D. CATHOLIC UNIVERSITIES
316 N. MICHIGAN CHICAGO 1

Not as Easy As He Thought

ST. COLUMBANS, Nebr. (NC) — Rev. Fintan Keegan, S.S.C., had just given a mission appeal in a small town in Kansas. After the Mass, he asked the altar boy his name.

"It's Knoll, Father," replied the boy.

"That will be easy to remember," said the Columban missionary. "I'll just think of Maryknoll."

"Oh, no, Father," came the reply. "That's my mother."

As Long As You Live

You will receive a DEPENDABLE GOOD INCOME if you invest your savings in our S.V.D. ANNUITY PLAN.

You also share in the great work of the Missions and help in educating priests and Brothers for the Missions.

* Certain tax advantages.
* A Lasting Memorial and remembrance in many Masses and prayers.

WRITE FOR FREE INFORMATION
SOCIETY OF THE DIVINE WORD
Annuity Dept. GIRARD, PA.

4% INTEREST

from day of deposit on
ONE YEAR CERTIFICATES OF DEPOSIT
\$1,000 to \$25,000

COMMERCIAL TRUST CO. OF NEW JERSEY

MAIN OFFICE: 15 Exchange Place, Jersey City
11 Convenient Offices

JERSEY CITY - BAYONNE - UNION CITY

OPEN MONDAY EVENINGS (Except Main Office)

JERSEY CITY and BAYONNE 7 to 8 — UNION CITY 6 to 8

SAFE DEPOSIT VAULTS

Member Federal Reserve System and Federal Deposit Insurance Corp.

Antioch: Where The Divine Liturgies Began

Antioch merits the title of mother of many Liturgies. In this city, the early Christians surrounded the "breaking of the bread" with those ceremonies which have come through the years as a framework of song and prayer . . . Not too far from Antioch, in the village of MACHTA-AZAR, SYRIA, some 150 Melchite Rite Catholics are a direct link to the early days of the Church. They are mostly poor farm laborers. They have been trying to repair the parish church which was partly destroyed and made unusable by winter rains and wind. Their services are donated and they have been unable to complete the work because of their poverty. They have appealed to us for funds to buy material, a modest sum of \$1,600. We hope that enough of our readers will be able to help them. This would be a most appropriate thank-you to the Christ Child who gave us the wonderful gift of the Mass or Liturgy as it is usually called in the Eastern Rite churches. The parishioners will long remember their benefactors in the lovely Melchite ceremonies.

The Holy Father's Mission Aid

for the Oriental Church

PALESTINE REFUGEES
The plight of these persons is pitiful. For sixteen years, they have had to live in camps, leaving behind their homes, farms and jobs. The Holy Father has given us the task of watching over them in his name. We think of a poem by Cardinal Spellman:

Somewhere—the place it matters not—somewhere
I saw a child, hungry and thin of face—
Eyes in whose pools life's joys no longer stirred.
Lips that were dead to laughter's eager kiss,
Yet parted feverishly to a crust of bread.

A FOOD PACKAGE, costing \$10 will feed a child and his family for a month. Will you make this Christmas a happier one for them? \$2 will buy a family, a WARM BLANKET.

THE DOCTRINE OF SIGNATURES

This curious, long-ago idea of some botanists held that God impressed a signature on many plants to show their curative powers. Thus the stalk of the ADDER'S TONGUE resembled such a tongue. The plant cured the bite of adders and other venomous creatures . . . Most botanists dispute this intriguing idea but there is no disputing Christ's teaching that man has God's image and signature on him . . . By educating a seminarian—JOHN DI MARCO, for instance or a Sister-to-be such as SISTER CRYSTOSTOM, you can bring spiritual health (grace) and often physical health to the many who do not recognize Christ's central part in restoring man to his union with God.

LILIES OF THE FIELD

We read this fun-filled story of an itinerant Negro laborer and a very stable German refugee Mother Superior building a chapel out of dreams and prayers and everyday trust in Divine Providence. The words mirror marvelously the rising theme of the story which really bursts into song and magnificence . . . We thought so much of the many priests in the Near and Middle East faced with just the same problems . . . Your STRINGLESS GIFTS enables us to help them where the need is greatest. A MEMORIAL CHAPEL is a lovely way to remember someone. The cost: \$2,000 to \$6,000. A CHAPEL ITEM such as monstrance, ciborium, altar linens, sanctuary bell, etc., range in cost from fifty dollars to five dollars.

Dear Monsignor Ryan:

Enclosed please find _____ for _____

Name _____

City _____ Zone _____ State _____

Near East Missions

FRANCIS CARDINAL SPELLMAN, President

Msgr. Joseph T. Ryan, Not' Sec'y

Send all communications to:

CATHOLIC NEAR EAST WELFARE ASSOCIATION

480 Lexington Ave. at 46th St. New York 17, N. Y.



The Pines

RETIREMENT HOME

New Jersey's largest hotel especially for elderly citizens not requiring nursing care. Fifty rooms, elevator, maid service, excellent meals, laundry, barber shop, entertainment, activities, parties, 48 acres, 2 lakes, in neighboring Sussex County. Enjoy the companionship of folks your own age.

Rates

\$40.00 Weekly Double Room

\$50.00 Weekly Single Room

Including Meals & Laundry

No Extras

Write or Phone for Brochure

"For The REST Of Your Life"

Branchville, N.J. WI 8-3600



A Most Appropriate Gift For Priests At Christmas

THE DIOCESAN CLERGY

History and Spirituality

by Msgr. Antoine-Marie Charue, Bishop of Namur (Belgium), member of the Commission of the Clergy Preparatory to the Council.

A work of vital interest, skillfully combining impressive theological, canonical and spiritual information. It is the first in English to offer a synthesis of all the questions related to the spirituality of the diocesan clergy: the formation of the diocesan clergy from the Council of Trent to the present;

the Catholic teaching regarding the Episcopacy and the universal mission of the Bishops;

the "delicate question" of the states of perfection and the priest;

the priestly spirituality in general and the spirituality proper to the diocesan clergy;

the patrons and models of the diocesan clergy. We have here the first attempt to draw up a complete list of diocesan priests who have been honored with public veneration by the Church.

"Nothing similar to it in English . . . The interest of all Bishops and diocesan priests in this study is very real and very great." Stephen A. Leaven, Auxiliary to the Archbishop of San Antonio. "The publication of this work will render an outstanding service to English-speaking priests." Gerard-Marie Conterre, Bishop of St. Jean-de-Quebec.

Indexes \$4.75

At your bookstore or

DESCLEE CO., INC.

280 Broadway

New York 7, N.Y.

Reveals Tragically Difficult Condition of Czech Church

PARIS (NC) — The position of the Catholic Church in Czechoslovakia remains tragically difficult, travelers from that country reaching here insist.

One traveler who cannot be identified said that "Of 15 Czechoslovak Bishops validly consecrated under the authority of the Holy See, only three are able to govern their dioceses. In Bohemia and Moravia, whose populations total some 10 million persons and predominantly Catholic, there is no longer a single Catholic Bishop."

"THREE BISHOPS functioning in a restricted way in other parts of the country are not permitted to leave their dioceses. Therefore, for the last 12 years, the Sacrament of Confirmation has not been administered in Bohemia and Moravia."

"Should any of the faithful travel to a place where they believe the sacrament might be received, they themselves and the Bishop or delegated priest would be severely punished."

"Bishops are not permitted to assign priests as they see fit, but must have prior permission from the communist authorities, who see to it that the most competent priests are relegated to small villages and that others handicapped by illness or age are assigned to big city parishes."

"PRIESTS ARE allowed to function only as civil servants, entirely dependent on the government for their salaries. Church collections are forbidden unless they are previously approved by the Red authorities, and in these permitted cases an accounting must be made in every instance so that heavy taxes may be assessed."

"The communist authorities also decide who is to be admitted to the six remaining seminaries of all denominations. Only two of these seminaries are Catholic. Candidates for families considered 'too religious' are banned outright, and the number of those admitted is artificially restricted."

"The shortage of clergy continues because many priests are compelled to work in building industries, mines and factories, with the result that the few priests who are permitted to pursue their right of calling often must look after several parishes and, as a consequence, are unable to cope with existing needs."

"The Red rulers also put obstacles in the way of parish work. It often happens that Masses must be said at hours when most parishioners are unable to attend. There are known instances when priests have been compelled to announce from their pulpits that work comes before Sunday duty."

"ALL PRIESTS are constantly watched by the secret police. They may not even administer the Sacrament of Extreme Unction without producing a medical certificate or a statement from the sick person. In many hospitals no priest is permitted to enter, if he is dressed as a priest."

"All properties of religious orders have been confiscated outright. The religious must not only provide their own livelihood, but must also support the aged and infirm members of their communities."

"Priests religious assigned to work in factories or at other jobs may not engage in priestly activities of any sort, not even say Mass."

"No religious instruction is permitted in the public school system and parents are subjected to severe pressure to prevent them from sending their children to parish religion classes, which, incidentally, must be held at hours when it is impossible for most children to attend. In the larger cities, all religious instruction, even parochial, is banned by government fiat."

Farm Labor Project Aided

DES MOINES, Iowa (NC) — The National Catholic Rural Life Conference has received a \$20,000 grant from the Charles E. Merrill Trust of New York City to continue assistance projects for farm workers of Mexican origin.

The projects are now in their fourth year of operation with the support of the Merrill Trust. They aim at finding better jobs for the workers through vocational training and job placement, and aiding their integration into communities where they live through citizenship classes, voter registration drives, improved housing, legal counsel and other services.



TWO PORTRAITS — Michael Okal, left, and Con Ceily, right, hold portraits of Msgr. Andrew Adziam, late pastor of St. Joseph's, Bayonne, and Msgr. Joseph A. Chmely, current pastor, which were painted for the 75th anniversary of the parish, celebrated Dec. 8. Msgr. Chmely is at center, with John J. Fekety, co-chairman of the jubilee dinner along with Okal, at his side.

CWV to Hold Holiday Party For Veterans

LYONS — The New Jersey Catholic War Veterans and Ladies Auxiliary will hold their 17th annual Christmas party for the 2,000 veteran patients of the Veterans Administration Hospital here Dec. 14 at 7 p.m.

Over 600 members of the two groups will participate in the program which will include parties in each of the 25 wards. The programs will include entertainment and refreshments. The CWV units will also visit orphanages and children's homes during the Christmas holidays to distribute presents and will take part with other volunteer groups in the gift distribution at Lyons Dec. 23.

Interfaith Backing Of Christmas Drive

PROVIDENCE, R. I. (RNS) — An ecumenical campaign to "Keep Christmas for Christ" in Rhode Island was launched here Dec. 1 by the Rhode Island State Council of the Knights of Columbus and the State Council of Churches.

Relations Improved In Yugoslavia

PARIS (NC) — Relations between the Church and the Yugoslav communist regime, while improved in recent years, still are far from satisfactory, according to reliable informants who have arrived here from Belgrade.

Worship is not interfered with, and Church administration is not hindered as in other communist countries. But public servants, especially school teachers, who attend religious functions are being discriminated against. They dare not go to Mass or receive the sacraments in their home towns. Frequently Baptisms and church marriages must be arranged clandestinely.

THE FIVE or six million Catholics of the country, — about one-third of the total population — are constantly exposed to communist propaganda. However, various Catholic publications now are permitted. In Croatia alone there are six or seven Catholic monthlies.

More recently the Bishops have been able to establish a fortnightly called "The Voice of the Council" with a circulation of 50,000. It is not censored. There also is a magazine for priests and one Slovenian Catholic paper.

Catholic books also now can be published on a limited scale, provided they do not deal with topics the communist regime does not want to be discussed under other than Marxian concepts.

Leaving Politics For Priesthood

WASHINGTON, D. C. (RNS) — Walter Flaherty, a top aide to House Speaker John W. McCormack, has turned down a pay raise in his \$18,000-a-year job.

The reason, he is leaving his post next week as secretary to McCormack to enter the first class of the new Pope John XXIII National Seminary for Delayed Vocations, now under construction at Weston, Mass. The seminary, being built under auspices of Richard Cardinal Cushing of Boston, is scheduled to open its doors next September. Flaherty will be one of 25 members in the first class.



ONLY 10 MORE SHOPPING DAYS?

When your prescription is filled at the drug store, you are buying health, comfort — sometimes even life itself. Health is your most precious possession — protect it with prompt medication.

STAEHLE & LAWRENCE
PHARMACISTS
30 So. Fullerton Ave.
PI 4-7575 MONTCLAIR
Sunday Hours 10 A.M.-3 P.M.
OPEN NIGHTLY TILL 9 P.M.

When This Baritone Sings, The Audience Listens...

BOSTON (RNS) — The self-confessed "tone-deaf" leader of an "aging" quartet admitted here that his baritone voice was countenanced in the group only to prevent crowds from walking out or throwing things at the singers.

This extreme "sell approach" was used by Richard Cardinal Cushing of Boston, as he advertised in his weekly column the fact that the quartet of which he is a member would appear at a benefit.

The benefit will assist Kennedy Memorial Hospital, a pediatric rehabilitation center operated by the archdiocese at Brighton.

Cardinal Cushing, assured readers of The Pilot, archdiocesan weekly, that his quartet

wouldn't sing too long—"just enough to have the scenery changed."

According to Cardinal Cushing, three members of the quartet "are getting along in years and they are not so good as they used to be." By appearing in public they have shown singular courage, he went on. The leader is "tone-deaf" and unable to read a musical note and was permitted into the act "so that the audiences before which we appear would not walk out or throw things."

The quartet is made up of the Cardinal; Rev. Joseph F. Maguire, his secretary; Rev. Paul F. Rattigan of Dorchester; and Rev. Cyril E. Tolland of South Boston.

CANDY TREATS FOR CHRISTMAS

makes the sweetest gift



Santa knows! Everybody loves candy, especially when it's as extra-delicious as our fine selection of everything from creamy chocolates to hard candies... all your favorites, flavor-right. Keep some handy for last-minute gifts!

Genevieve's

Home Made Chocolates — Cards — Gifts

174 Ray St., Garfield PR 3-0942

Hours: 9 A.M. - 9 P.M. Daily - 9 A.M. - 7 P.M. Sunday

Anything belonging to you in here?

Not if your valuables are in a Safe Deposit Box at the IRVING!

Birth & marriage certificates, deeds, discharge papers, bonds, bills-of-sale, securities, tax records, mortgages, jewelry, heirlooms, y... will... safeguard them here... less than 1¢ a day! Boxes start at \$3.30 a year, tax included. Convenient, street-level access to vault; no stairs to climb!

IRVING SAVINGS
AND LOAN ASSOCIATION
126 Market Street, near Main
PATERSON, N. J. • AR 4-4204 • Daily, 9-3; Fri. Eves. 6-8
FREE PARKING at Maiden Lane Lot, cor. Hamilton & Union Streets

Packard's 630 Main Street, Hackensack, N.J. HU 7-3000

FREEZER OWNERS
No money down... 4 months to pay!
Full Hindquarter of U. S. Choice Beef
Custom cut into enough delicious Sirloins, Porterhouses, roasts, stew, beef, chopped beef, etc. to serve banquet meals to the average family for four months. Flash-freezing, freezer, wrapping and delivery included.

TERMS AVAILABLE
Average Order Is Accompanied by a Filled Book of **TRIPLE-S BLUE STAMPS!**
If you want the best...
Packard's is the place

"See me personally before you buy any car. I will give you the deal that can't be beat!"

TROPHY PONTIAC
UNBEATABLE DEALS NOW!
'64 PONTIACS
TEMPESTS • LE MANS • GRAND PRIX
EASIEST PAYMENTS • FINEST SERVICE
PLUS wonderful selection of Used Cars

Trophy PONTIAC 988 BROADWAY BAYONNE
HE 7-4900
Open Evenings

ARMSTRONG

SNOW TIRE SPECIALS
NEW — DELUXE FULL 4 PLY

Black Tube Type	470x15	12.95	710x15	14.95
Black Tubeless	750x14	14.95	800x14	16.95
All Other Sizes Sale Priced				

White Walls available in Wide and Narrow Widths
All Tires Plus Tax Guaranteed Against All Road Hazards for Lifetime.

DEEP SNOW RETREADS
Full 4 Ply, 1st Line Casings Only — Silent — Long Mileage, 15,000 - 20,000 Miles Expected.

SIZE	SALE	SIZE	SALE
840x15	8.99	750x14	9.99
870x15	10.99	800x14	11.99
710x15	11.99	850x14	12.99
760x15	12.99	900x14	13.99
800x15	13.99		

All Tires Plus Tax & Recapp. Exch.

NO MONEY DOWN — BANK RATES
Tires Mounted Immediately

WHEELS Available For All Cars At Wholesale Discount Prices

CIRCLE TIRE CO.
543 BROAD AVE. on Route 1 and 9
RIDGEFIELD, N. J. WHITNEY 3-8556
Open 'til 6:30 P.M. weekdays, Sat. 'til 5 P.M.
Closed Sun.—1/2 block from traffic circle

money enough for a rainy day?

SAVE SYSTEMATICALLY AT ORITANI where the current annual dividend is 4%

Oritani Savings
AND LOAN ASSOCIATION
HOME OFFICE: 321 MAIN ST. HACKENSACK
"Where You Save Does Make A Difference"

642 Anderson Ave., CLIFFSIDE
17 Sheridan Ave., HO-HO
253 Broad Ave., PALISADES PA.
Garden State Plaza, PARAMUS
600 Broad Ave., RIDGEFIELD
Cedar Lane at Larch Ave., TEANECK
285 Passaic Road, WASHINGTON TWP.

any time you need cash get a TC*
PERSONAL LOAN

When financial emergencies find you short of cash, come to The Trust Company of New Jersey — any office — or phone Oldfield 3-4100 to apply for a loan. Get up to \$2500. Take up to 2 years to pay. You needn't be a depositor. All offices open Monday evenings 6 to 8 P.M.
Extra Hours: Consumer Credit Dept. at Main Office — Now open daily 9 AM to 5 PM

The Trust Company of New Jersey
Jersey City
Hoboken
Weehawken
Union City
West New York
Secaucus
Member Federal Deposit Insurance Corporation

I Was Thinking . . .

Preparing for Christmas Can Be a Prayer

By RUTH W. REILLY

In our house on the first day of Advent we bring forth our little wooden manger and place it, empty and bare, on top of the buffet. For a backdrop we use a scene of Bethlehem, which unrolls to a size of about two by four feet. It is painted in blues and greens with glints of gold. Holy candles stand guard at either end of the buffet to complete the simple display.

In the top drawer of the buffet is a box of straw. For each weekday Mass attended, or special good deed performed, the door is privileged to put a single straw in the manger to prepare it to receive the Christ Child on Christmas morning. As parents we have always participated in this child-like ceremony. Fluffing up the mattress after putting in today's Mass straw, our youngest glowed: "It's getting pretty full already."

ADVENT USUALLY finds me with plenty to do and two resolutions. First, to try to live the spirit of the season by planning a special few minutes for prayer and spiritual reading in the midst of each day's hurry. Second, to try to make the physical preparations for Christmas prayers in themselves.

Try to see each gift as

CCW to Hear Archbishop

NEWARK — Officers and members of the board of directors of the Newark Archdiocesan Council of the NCCW will hold their annual Christmas luncheon Dec. 14 at Thonm's Restaurant here. Archbishop Boland will speak. Mrs. Richard J. Strasser will preside at a short business session at 10:30 preceding the luncheon. Msgr. John E. Henry, council moderator, will address the meeting.

Guests will include district moderators, Rev. Francis X. Coyle, former moderator of the North Hudson District, and Mrs. Richard Gormley, national director from the Newark Province.



STAMPS ARE ADMISSION — St. Peter's Prep Mothers kicked off their drive for 2,000 trading stamp books with a combination Christmas party-fashion show-spaghetti supper. Stamps were the price of admission and this resulted in the collection of 150 books. E. Shafman and Kay Davies serve Rev. Augustine W. Meagher, S.J., moderator, and Lucy Elliott, group savings counselor for merchants green stamps.



planned for Christ, wrapped for Him and given to Him. Welcome each interruption as from His hand. Try to see and use waiting in line at a shopping center register as a time given you to think about Christ and Christmas as well as to slip your foot out of your shoe and wiggle your toes.

Smile when a shopping trip proves fruitless, when your dollar won't stretch as far as you'd like it to, when your hat blows off as you hurry along loaded down with packages.

Kennedy Scholarship Established

PURCHASE, N.Y. — Manhattanville College of the Sacred Heart, which was attended by Mrs. Joseph P. Kennedy, has established a scholarship fund in memory of President Kennedy.

The college announced the fund following a meeting of the faculty with student leaders. Mother E.M. O'Byrne, president of the school for women, said it was felt that scholarship aid "would be the most suitable and enduring memorial to our late President, at this college where he is deeply admired and deeply mourned."

Among Manhattanville graduates are Mrs. Joseph P. Kennedy, the President's mother; Mrs. Sargent Shriver and Mrs. Stephen Smith, his sisters; and Mrs. Robert F. Kennedy and Mrs. Edward Kennedy, sisters-in-law.

Mother O'Byrne said that three gifts totaling \$4,700 had been received as the fund began. Awards will be given to able students possessing leadership ability who require financial assistance.

"Just right" gift. Try to get in tune with each day's events as they happen.

Smile because Christmas is coming. The Birthday of Christ.

Smile because it is through Mary's fiat and the first Christmas that Christ now lives in us!

WHEN I THINK of the Jewish people waiting thousands of years for the coming of the Messiah and of Mary carrying His growing Body within her for nine months, I reverently thank God for the gift of living in these times.

I shall never get used to the incomprehensible fact that in Baptism each one of us is impregnated with Christ. We bear Christ. He lives in us.

In the natural order a mother orders her life to the needs of her unborn child. This pregnancy — this Life of Christ in us — is waiting to be recognized, to be nurtured and to grow. If we do not hamper it, it will grow to a fullness beyond our power to imagine, and it will spill over on others without our even realizing it, as Mary's happy secret spilled over on Elizabeth at the time of the Visitation.

All life is Advent, and our real Christmas will be the day when we shall truly see Christ, face to face. We will be caught up in the glory of the Father. As the heavens burst open and angels sang on the night of Christ's nativity, so our soul will burst into exultant and everlasting song: "Glory to God in the highest."

December Selection

ENGLEWOOD — "Pope John, a Lesson in True Greatness" by Archbishop John C. Heenan of Westminster, England, is the December selection for the Conference-A-Month Club. It was announced here "Words for a Christmas Song" by Rev. Louis Kirchner, O. Carm., is on the reverse side.

The Conference-A-Month Club sends records of spiritual conferences to over 3,000 monasteries and convents throughout the English-speaking world.



MOTHER XAVIER AWARD RECIPIENT — Mrs. Robert Fagan is shown after receiving the Mother Xavier Award at St. Elizabeth's College. The award was presented for her devotion and loyalty to the college, her example of Catholic motherhood and her strong belief in Catholic education. With her are Msgr. John Davis, vice president for business affairs at Seton Hall University; Sister Hildegard Marie, college president, and Mother Joanna Marie, mother general.

North Jersey Date Book

THURSDAY, DEC. 12
St. Francis Hospital League, Jersey City — Meeting, 8:30; Mother Tarsicia hall.

Catholic Women's College Club — Dinner meeting, 5 p.m., East Orange Women's Club; Margaret Purcell, Jane Talbot, chairmen.

Misericordia College Alumnae — Open house, 8:30, home of Mrs. Arthur Leyden, Wayne.

FRIDAY, DEC. 13
Assumption Mothers' Guild, Morristown — Dance, 9 p.m., DeMalo's Whippany.

Holy Trinity Rosary, Westfield — Pre-Christmas Sale, Saturday also, 10 a.m.-5 p.m., rescue squad building; Mrs. Tomas Ure, Mrs. Gerard Boyle, chairmen.

Bayley-Seton League, South Orange — Meeting, 1:30 Little Theatre, Seton Hall campus, Louise Paterson, guest singer.

SATURDAY, DEC. 14
St. Ann's Home for the Aged Junior Guild, Jersey City — Party, 2 p.m., home; Evelyn Spillane, Mrs. Eugene Sakosits, Mrs. Joseph Considine chairmen.

SUNDAY, DEC. 15
Madonna Rosary Confraternity, Fort Lee — Dinner party, 7 p.m., Houjou Restaurant.

St. Theresa's Rosary, Kenilworth — Christmas party, 7 p.m., auditorium; Mrs. Anthony Reichelt, chairman.

Sacred Heart Academy Alumnae, Hoboken — Holy Hour, 2 p.m., chapel; Rev. Raymond Aumack, Queen of Peace, Arlington, will officiate; Barbara Cella, chairman.

MONDAY, DEC. 16
St. Brendan's Mothers' Auxiliary, Paterson — Christmas party, 8:15 auditorium.

Want to Give Your Life to God

CONVENT STATION — A seminar for college girls thinking of dedicating their life to God will be held Dec. 30, 10 a.m. to 3 p.m., at Mother Xavier Juniorate, St. Elizabeth's College here.

The seminar is designed to give more information and understanding of convent life. Rev. Francis J. McNulty, professor of moral theology at Immaculate Seminary, Darlington, will speak.

Registration must be made by Dec. 20 by contacting Sister Elizabeth Jose, Director of Vocations.

New Orleans Plans Vocation Program

NEW ORLEANS (NC) — The New Orleans Archdiocese has purchased property to serve as a center for vocations program geared to young men in college and professional life.

The residence will be called the St. Paul House of Studies.

Church of Presentation Rosary, Upper Saddle River — Meeting-concert, 8:30, Bogert School.

THURSDAY, DEC. 19
Mt. Carmel Guild of Essex County — Toy display, 11 a.m. to 4 p.m., 99 Central Ave., Newark; Mrs. Martha Dolch, chairman.

St. Dominic Academy Mothers' Club, Jersey City — Christmas Party, 8 p.m., school; glee club to entertain; Mrs. Andrew Meyer, chairman.

St. Paul's Rosary Altar, Ramsey — Meeting; after 8:15 p.m., devotions; hall.

242 Volunteers Receive Awards

ELIZABETH — Merit awards and service certificates were presented Dec. 8 to 242 volunteers of St. Elizabeth Hospital here. The awards, presented by Mayor Steven J. Berick, represented 32,197 hours of service during the first 11 months in 1963.

Special recognition was given to Penny Stokes, who gave 732 service hours and to Mrs. Kay Kennedy, who donated 354 hours.

Mt. St. Francis Holds Elections

PEEKSKILL, N.Y. — Mother Martin Marie Dunne has been elected new Provincial Superior by the Franciscan Missionary Sisters at Mt. St. Francis here.

Mother Martin, who succeeds Mother Roberta, entered the community in September 1941, and served as Mother Provincial prior to the election.

Among the councilors elected was Mother Maria David, Superior of Holy Family Convent, Union City, N.J.

Duffy's
CLEANS, STORES, RUGS
& DRAPERIES
Hudson County
435-6600
Bergen County
568-7900
REPAIRS & ALTERATIONS
WALL TO WALL CARPET
CLEANED ON PREMISES

Josephites to Hold Jubilee Pageant

ENGLEWOOD — St. Michael's Novitiate here has announced that the Sisters of St. Joseph of Newark will hold their diamond jubilee pageant Dec. 15 at 2 p.m. at St. Joseph's Village, Rockleigh. The pageant theme will be "Pro Deo et Patria" (For God and Country).

Sister M. Madeleine, C.S.J., president of Archangel College, Englewood Cliffs, will introduce the program with a talk titled "1663 — A Historic Year." She will discuss the two figures who dominated the history of the times — Pope John XXIII and President John F. Kennedy — and their relation to the hand of Divine Providence.

KATHLEEN McHALE of St. Joseph's Home, Jersey City, will narrate a skit on the history of the community. Children from the schools and institutions of the congregation will act.

The pageant will also include a tribute to the Popes who reigned during the community's history. Honor will also be given to Bishop Ed-

ward Gilpin Bagshawe of Nottingham, founder of the community, and Bishop Winand M. Wigger who urged the foundation of a house in this diocese.

Sisters of St. Joseph of Newark maintain hospitals, schools of nursing, elementary schools, high schools, residences for business women and a village for dependent children. They also staff a home and school for the blind in Jersey City, catechetical centers, an institute for the mentally retarded in Scotland, a maternity home, a convalescent home, a printing department as well as foreign missions in the Philippine Islands.

Sister Is Jubilarian

STIRLING — Mother Mary Louise Livingston, C.S.J.B., St. Vincent de Paul School principal here, marked her silver jubilee Dec. 8 with a Mass of Thanksgiving and a reception sponsored by the P.T.A.

Mother Louise also taught at Mt. St. John's Academy, Gladstone.

ALTENBURG • ELIZABETH
This Christmas **RENT a HAMMOND ORGAN...**
"Music's Most Glorious Voice"



This Christmas, your family can enjoy the beauty and pleasure of a Hammond Organ — "Music's Most Glorious Voice."

Only \$25 will deliver the Hammond Organ of your choice to your home for 30 days . . . including FREE lessons. If you decide to keep the organ, you can apply the entire rental fee towards the purchase price.

BUDGET TERMS AVAILABLE
OPEN EVENINGS TILL 9 SATURDAYS TILL 6
ALTENBURG PIANO HOUSE
New Jersey's Oldest and Largest Hammond Organ Dealer
1150 E. JERSEY ST., ELIZABETH • FL 1-2000
DIVISIONS OF ALTENBURG PIANO HOUSE
HAMMOND ORGAN of MONTCLAIR | **HAMMOND ORGAN of PATERSON**
515 Bloomfield Ave., Montclair • PI 4-1200 | 185 Market St., Paterson • AR 8-1800
HAMMOND ORGAN of ASBURY PARK
COOKMAN AVE. & MAIN ST., ASBURY PARK • PR 5-9300

Why you'll be wise to choose

WALLACE STERLING

The Wallace  is a mark of pride in the centuries-old tradition of the silversmith's art. Indelibly stamped on the back of every piece of Wallace Sterling, it is your assurance of extra-heavy weight, careful craftsmanship, tasteful design.

At the happy, exciting moment when you select your flatware, consider that probably your sterling is one treasure you will never replace. Be wise—choose Wallace. You, too, will be proud of what the Wallace  stands for!

Come soon to see our fine selection of patterns. If you are a bride-to-be, listing your pattern in our Bridal Registry will help friends and relatives select the gifts you want most!

S. Marsh & Sons
JEWELERS AND SILVERSMITHS SINCE 1888
NEWARK
189-91 Market Street
Market 3-2770
MILBURN
265-67 Milburn Avenue
Diagonal 6-7100

ROMA Factory FURNITURE SHOW/ROOMS

Before You Buy . . . See the Difference—Save the Difference at Roma

SPECIAL PURCHASE
SAVE \$60

CLUB CHAIR TRIUMPH

The splendor of the craftsman's art combines elegance with comfort in this rare chair find. Hand tufted back, foam rubber zippered cushions. Wide selection of fine finishes and decorator colors.

99⁹⁵ Reg. 159.95

ROMA—9-11 HOLLAND ST. (OFF 468 SPRINGFIELD AVE., NWK.)
Bl 8-2660 — Free Parking in Rear — Open every night till 11 p.m. Tues. & Sat. till 6 p.m.

Priest Was Pied Piper

VIRGIL BARBER, NEW ENGLAND PIED PIPER, Eva K. Betz, P. J. Kennedy, 180 pages, \$2.50.

The story begins in the late 1700's in Claremont, N.H., with the introduction of a colorful, strong-headed Episcopal minister called Daniel Barber. He and his son, Virgil, shared a close relationship. Even at a very young age, Virgil showed great maturity, curiosity and deep thought.

Daniel used to say: "Get to the root of it. Follow that idea and see how it develops." It is interesting to notice how this personal philosophy shaped Virgil's later life.

Virgil became a minister, but his father planted in his mind the seed of curiosity regarding Catholicism. Virgil became so disturbed that he proceeded to learn all he could about the religion.

As God would have it Virgil entered a monastery and took his son with him. His wife, Jerusha, entered the Visitation convent in Washington with three of their daughters. Their fifth child, still an infant, was cared for by Mrs. Fenwick, the mother of the priest who brought them into the Church.

One of Father Barber's assignments brought him to Claremont where he succeeded in bringing relatives and many of his father's former Episcopal congregation into the church. Father Barber, who loved to teach, was completely at home with the Indians in New England where, in addition to teaching religion, he taught all age groups to read and write.

HIS FAME SPREAD. When word of his visits reached a town, the church would often be filled to overflowing with people of many faiths.

The author does such an excellent job in presenting this

unusual story that the reader is reluctant to set it aside.

Young Advocates will learn much about early parochial schools and the conversion of the Indians. One interesting part of the story deals with the Indians' desire to become Christians and the reluctance of some to forfeit some of their superstitions.

The book will help you see how the power of one individual with deep beliefs, convictions and God's grace can do so much. Virgil can truly be called the Pied Piper of New England as he led an untold number of people into the Catholic Church. — Susan Diner

THE YOUNG SPORTSMAN'S GUIDE TO FOOTBALL, by Clara Anderson. Nelson, 96 pages, \$2.75.

When the coach of the number-two high school football team in the state of New Jersey writes a book for junior-sized athletes who want to become high school stars someday, they had better listen!

Clara Anderson has coached football at Montclair High for over 20 years. During these years she has compiled one of the best won-lost records of any high school coach, 160 wins, 17 losses, and one tie. It is a safe bet that he knows what he is talking about.

NOW HE GIVES the youngsters the chance to find out just what a good player must know. There are chapters on the background of the sport, blocking and tackling, offensive and defensive strategy and complete with photos and diagrams of kicking, passing and other specialized skills.

Anderson goes deeper than just the elements of the game. He discusses the care and preparation of the field, the place football should have in the school program and where the



GOD IS EVERYWHERE — A barn yard is one of the settings Lauren Ford uses for bringing the Holy Family and the Christmas story to the reader. The Christ Child may have been born in a stable in Bethlehem, but in the Christmas Book (Dodd, Mead — see review), she uses beautiful illustrations to show that He can be "born" in other places, in different times.

coach fits in.

The author may be a football coach first and foremost, but he also knows how to say what he means in clear, precise language. He is at his best in the chapter on coaching.

The book is excellent reading for anyone who wants to know a little more about the game than the average spectator. — Thomas H. Sheridan

THE LIFE OF OUR LORD by Myra Lockwood. Pictures by Zac Zaccardi. Guild Press, 30 pages, \$1.95.

"Long ago Mary and Joseph lived in Nazareth." This is where the book begins. "One day an angel said to Mary, 'Will you be the Mother of God's Son?'" and she answered, "I will." Joseph took Mary to Bethlehem.

And so the book progresses. Rather quickly the reader covers the entire life of Our Lord through His teaching in the temple to the marriage feast at Cana. From His miracles through His last supper and betrayal by Judas to His ascension into heaven 40 days after His Resurrection.

For young children, this is an excellent early foundation in the Faith. Probably the most beautiful thing about the book is the language in which it is written, simple and direct — language which children can adopt as their own.

The cover has a beautiful mosaic illustration of Our Lord's face with a rather sad expression. Each page of the

story is illustrated in vivid color. — Susan Diner.

CHRISTMAS BOOK, by Lauren Ford, Dodd, Mead, \$4.50.

One cannot call this book exclusively a child's book, for its beauty will probably be appreciated more by adults.

Lauren Ford has illustrated with 22 beautiful color drawings the story of Christmas according to the Gospel of St. Luke. Like her Christmas cards, this book is something to be treasured.

The pictures are so exquisite and finely detailed that a light seems to glow softly from behind each one. The Holy Family is shown in many settings — in a barn with a patchwork quilt covering the infant Jesus, receiving visiting children in coveralls, by the sea.

Twenty — one additional drawings present the coming of Christ through the author's own interpretation. — Susan Diner

HELLO! I'M JO-JO! by Elizabeth Little. Illustrations by Joseph Watson Little. Guild Press, 30 pages, 75 cents.

Jo-Jo is a pretty parakeet who flies suddenly into the lives of Tom and Amy one afternoon. Immediately Jo-Jo captures the hearts of these two children who dread the thought that they may one day have to give the bird back to the owner.

Jo-Jo's cage is kept on the sunporch. Sometimes he plays hide-and-seek with Tom and Amy, and all three become good friends.

Each page in this Reader for Young Catholics is an attractive picture which almost tells the story by itself. Very Young Advocates will enjoy reading about Jo-Jo, Tom and Amy, as if they were part of their own family. — Susan Diner

ADDIE SAYS while "carol" is used to pertain to all Christmas songs it differs from a hymn which is usually solemn. A carol is a familiar, playful or festive song and is always simple.

You Feel You Know Him Because . . .

By SUSAN DINER

Do you know anyone you haven't met?

You go to school, play or work with people or even live with them and chances are that you know them rather well. The more you know about them, the better you like them; though that isn't always so.

In catechism, the more you learn about God the better you know Him, the more you love Him, and yet, you've never met Him face to face.

WHEN POPE John XXIII died many people who wept said they felt as though he was a personal friend. They became his friends through television, newspapers and magazines.

The same was true of President Kennedy. People felt he

was their friend. Again television, radio and print brought him into everyone's home.

These are a few examples. What about the person you've never heard speak. Perhaps, Young Advocates, it's someone you see weekly in church, or walking down the street or waiting for a bus. Perhaps it's a teacher in school or a student in another class.

At any rate you probably have seen him so frequently that you feel you know him. Wasn't it a wonderful feeling when you finally spoke to that other student and got to know him?

Sometimes a friendship can spring from a chance meeting. How many times have you been afraid to talk to a person and after you did you realized all the things you have in common?

THEN THERE'S the person you've spoken to or wrote to but never met, such as a penpal.

At the Advocate, one speaks to many different people over the phone without meeting them. I remember one person in particular that I talked with at least a dozen times. Each time I spoke to him I got to know him a bit better.

One day we did meet and the first thing I said was "It's so nice to see the face that goes with the voice." And so it was; a voice got a face. Perhaps you've had a similar experience.

DOES SOMEONE you know ever talk about a friend of his so often that you think you know him? Have you met that person? When you did, what did you think? Did he look as you had imagined he

would? Were you pleasantly surprised?

Suppose someone had heard about you before he met you. What kind of an impression would you create? Would it be pleasant? If not, why not start trying now to make sure that it will be or that the impression you do create is a better one.

Eagle Rank Conferred On 4 Scouts

Four scouts in the Newark Archdiocese have been elevated to the rank of Eagle Scout at ceremonies recently. They are Thomas Rainforth and Joseph Cook of Troop 115, St. Rose of Lima, Newark, and Robert Carpenter and Brian Codd of Troop 2, St. Andrew's, Bayonne.

Sen. elect C. Robert Sarcone made the presentations to Rainforth and Cook. Presentations from the American Legion and Catholic War Veterans were made by Francis Washington of CWV Post 561.

Both boys are altar boys at St. Rose's, are life scouts and hold the Ad Altare Dei Award. Cook also holds the Parvuli Dei Award.

Scout Executive Francis Carrell presented the Eagle-award to Carpenter and Codd. The boys then presented their mothers with Eagle pins. Both are sophomores at Marist High School.

Pius XII To Children . . .

Learn to Love Our Lady More

This is the fifth in a series of excerpts of addresses Pope Pius XII gave to children the world over. The series is being presented to you so you may bear your role in the Church in the words of the Pope.

(Part 5 of the address given by Pope Pius XII on May 2, 1954, to a group of 20,000 elementary school children who were inaugurating Marian Year observances.)

Tell me: do you really wish Our Lady well? Then you must learn to answer a beautiful "yes" whenever she asks something of you. She wants you to pray; she prompts you to be studious; and you must answer her always with a beautiful "yes." Please her in everything, and she will make you like little angels on earth, the favorites of Jesus.

TELL HER that you want to receive often, every day if possible, nourishment from Him, and she will open the tabernacle to you and seem to

carry with her own hands the Sacred Host into your hearts. Become to this extent little saints who render ever more beautiful and splendid the

Holy Name Gets Charter

GARFIELD — The Seventh Grade Civics Club of Holy Name School here has received its official charter from the Commission of American Citizenship Washington, D.C.

Warren Meny was elected president. Other officers are Marilyn Manto, Roxanne D'Amore, Teresa Pucciarelli, Mary Ann Nowak, Sandra Beando and Ronald Sparagowski.

In connection with this year's theme, "Guard the Freedoms They Won," club members interviewed Italian immigrants and included hardships, fight for freedom and a comparison of Italy today and yesterday as part of the club's discussion. Another discussion evolved around the Second Vatican Council.

Christmas to Come Early To St. Joseph's Village

ROCKLEIGH — On Dec. 17, some 200 children at St. Joseph's Village here will be visited by members of St. Joseph's Guild for Boys and Girls bringing Christmas greetings.

Cars loaded with gayly wrapped packages of assorted sizes will climax over a month's shopping for the youngsters. Mrs. Joseph Golucci of Oradell, chairman of the 12-member shopping committee, said her own Christmas shopping has to wait until after the party.

Approximately 500 gifts including sporting equipment, boys and clothing are selected from lists submitted by the children.

Support for the project isn't easy. The guild runs a dinner

dance each October and uses the proceeds for the party. Additional help is obtained through donations. The guild under took this project over 20 years ago.

Each gift will be wrapped and tagged because each gift is purchased with a particular child in mind. Mrs. Goucci said. The highlight of the party comes when one "sees the glow on their faces," she added.

All guild members have children of their own and frequently the children lend assistance and are just as enthusiastic as the members, she said.

The guild is one of many organizations doing similar work for a variety of schools and other groups.



DON'T BE A DISHWASHER... BUY ONE

Don't ever let a stack of dirty dishes get you down. Stop being a dishwasher and buy one! Saves hours of drudgery! And don't let lack of space stop you as a portable dishwasher can be used in any kitchen! ... at your favorite store.



PUBLIC SERVICE ELECTRIC AND GAS COMPANY
TAXPAYING SERVANT OF A GREAT STATE

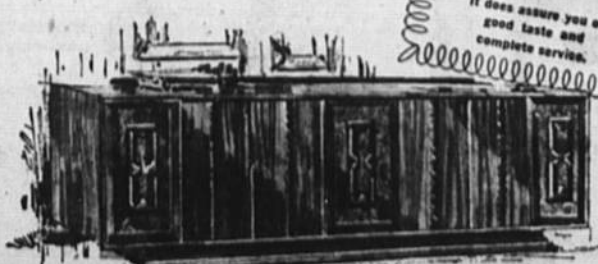
Free Insurance?

HOURS: Mon., Wed., Thurs. & Fri. to 9 P.M., Tues. & Sat. to 6

er. COLE

145 ROUTE 4, PARAMUS, NEW JERSEY • HU 9-9222

FURNITURE POLICY
This doesn't guarantee that your car will start on cold mornings, that you'll win at bingo, or that your daughter will marry a millionaire.
It does assure you of good taste and complete service.



COPYRIGHT 1963



FREE!

AT NEW JERSEY BANK
Beautiful Cherrywood Imported

Salt 'n Pepper Mills

when you open your
1964 Christmas Club now!

\$2 and UP WEEKLY MEMBERS

receive this elegant, imported, salt shaker and pepper mill in glossy, buffed cherrywood, bound for giving.

\$1 WEEKLY MEMBERS

receive this beautiful pair of salt and pepper shakers in fine cherrywood with inlaid chrome initials. Nice to own, bound for giving.

SAVE ANY AMOUNT FROM \$1. to \$25. WEEKLY — easy way to have the money you need for a beautiful Christmas next year! And only \$10 gives you the extra convenience of 17 handy offices where you can make your weekly deposit. Gift quantities are limited! To be sure of yours OPEN YOUR NEW CHRISTMAS CLUB ACCOUNT AT ONCE!

NEW JERSEY BANK

27 CONVENIENTLY LOCATED BRANCHES IN CLIFTON, HALLEND, LITTLE FIELDS, NORTH HAVEN, PASSAIC, PATTERSON AND WEST PATTERSON.
Member Federal Deposit Insurance Corporation Member Federal Reserve System

In Youths' Corner

This Church Is Made of Balsam

By ED WOODWARD

"I started with little things," explained Anthony DeRogatis of Belleville, "In the seventh grade, I made a rocket and in the eighth grade I made a model of the United Nations." This young man carefully shaped balsam wood into a model of a new church which is being built for his parish, Holy Family (Nutley), entered it in the annual Newark Archdiocesan CYO Hobby Show and took home the best-of-show award last week.

CIP Selects Three Judges

NEWARK — Judges have been named for a newswriting contest which is a highlight of a journalism school conducted by the New Jersey Catholic Institute of the Press at East Orange Catholic High School.

Selecting the winner will be Frank Oliver of the Hudson Dispatch, James G. Cahill of the Paterson Evening News and Art Lenehan of the Passaic Herald-News.

At the final session of the school, Patrick Hanifin, an assistant prosecutor in Essex County was interviewed by the students at a press conference. The contest entries were news stories written from the interviews.

INDIVIDUAL WINNERS are picked in several categories, but the attention to detail and skillful construction of DeRogatis' model made the judges feel that his was outstanding among many fine entries.

The actual building will have a brick exterior, a feature which was simulated by DeRogatis by scratching the lines into the wood with a sharp instrument. By staining the wood, he was able to highlight the brick effect.

This, and other methods of building and assembling were thought out by DeRogatis. He didn't work from a plan of any kind, just a clipping of an artist's rendering of the proposed church which appeared in The Advocate.

"I saw the picture in The Advocate," he said, "and decided that I would like to make a model of the church for the contest."

IT WAS THE first contest in which he has entered, but

it isn't the largest project that he has undertaken. "I made a model of an atomic power plant for our school's science fair last year," remarked the 16-year-old Belleville High School student. "That was the biggest thing I have ever tried."

As for the future, "I'm interested in studying architectural drawing," he pointed out. "I would like to design things."

His immediate future contains the same plans in miniature. "The next thing I want to do is to design a house without using any plans," he said. "I'd like to plan it and make the blueprints from my own ideas."

CHRISTMAS WONDER, the 34th annual Christmas play of the Gay Pretenders dramatic group of Holy Angels Academy, Fort Lee, will be presented Dec. 20 and 22 as part of a Carol Night program in the school's Carolyn Hall.

In addition to the play, the Gay Pretenders will present a living Nativity scene, first on stage and later in the rotunda as a setting for the carols.

CHRISTMAS WILL also be in the air Dec. 13 at East Orange Catholic High School as the Glee Club presents its annual Christmas concert under the direction of William Yates. Choral speaking by members of the Forensic League, a tableaux by the Drama Club and a special dance by members of the freshman class will also be on the program. It will be repeated Dec. 15 at 3 p.m.

A TOYSHOP will be the setting for a Christmas program which is being planned by the Morris Catholic High School Glee Club and band. It will be presented Dec. 15 for the Sisters of local schools, Dec. 16 for the students and Dec. 18 for parents.

Boystown Tops Clifton Stars

CLIFTON — Boystown concluded its 1963 football season with a 21-12 triumph against the Clifton Bantam League All-Stars in an independent game.

The victory left the Kearny team with a final record of 8-3 since it had compiled a 7-3 mark in the Al Blosis League this year in winning that circuit's inter-county division title.

Bob Herz, Pete Procopio and Joe Herrans pushed across the touchdowns for the winners, but Boystown was just as interested in an extra point scored by Bernie Reid. He had been out of action most of the season with a fractured ankle and was making his first appearance since that time.

Ed Carlton and George Tardiff coached Boystown.



HOBBY CHAMPION — Anthony DeRogatis of Belleville, who received the Newark Archdiocesan CYO Hobby Show's best exhibit award, points out detail of his scale model of the future Holy Family Church (Nutley) to Msgr. Murphy, director of the CYO Center, Jersey City, where the exhibit was held Dec. 3.



TOP TALENTS — Three Essex County CYO talent contest winners who will compete in the Newark Archdiocesan finals Dec. 13 are shown following their victories at St. John's (Orange) Dec. 7 with county cultural director Frank Smith. Left to right are Helene Mroczek, St. Peter's (Belleville); Diane Dittrich, St. Thomas the Apostle (Bloomfield); Smith, and Kathleen Cosgrove, St. John's.

At Annual Show

CYO Honors Hobbyists

JERSEY CITY — Anthony DeRogatis of Belleville, a parishioner of Holy Family (Nutley), won the best-of-show plaque in the annual Newark Archdiocesan CYO hobby show which was held Dec. 3 at the CYO Center here.

DeRogatis' entry, a scale model of a new Holy Family Church which is under construction, was one of 150 collections, models, handicrafts, art and other projects submitted from throughout the archdiocese. Blue ribbons were awarded to the best entry in each classification.

Blue ribbon winners were: A. Paul Salerno of St. John's (Hillsdale), painting; Karen Schirmer of St. Michael's (Elizabeth), drawing; Helene Macaulaitis of Mt. Carmel (Bayonne), senior division drawing; William Sherer of Our Lady of Lourdes (West Orange), photography; Douglas Lundell of St. Philip's (Saddle Brook), collections; Richard Booth of St. Philip's, boys' handicrafts; Frank Szabo of St. Matthew's (Ridgefield), senior division handicrafts.

Also Edward Zuczek of St. Mary's (Elizabeth), kit models; Patricia Raudonis of Sacred Heart (Elizabeth), girls' handicrafts; Eileen Maffey of St. Genevieve's (Elizabeth) and Rose Marie Malone of Holy Family (Nutley), knitting; Patricia Berkery of St. John's (Orange), senior division knitting; Barbara Albenesius of St. Genevieve's, crocheting; Carolyn Slachetka of St. Elizabeth's (Linden), senior division sewing; and Barbara Kopacz of St. Vincent's (Bayonne), sewing.

Second place awards went to M. Giovinazzo, Assumption (Bayonne); Frances Varisco, St. John's (Hillsdale); Nancy Geoghegan, St. Anne's (Garwood); Thomas Schmidt, St. Elizabeth's (Linden); William Hosier, Sacred Heart (Rochelle Park); Charlene Smalze, St. Paul of the Cross (Jersey City); Angela D'Esposito, St. Paul's (Jersey City) and Patricia Pevernik, St. Aloysius (Newark).

Judges were Miss Marion Cahill of East Orange and Ray Jones and Charles Lauten of Jersey City.

Hometown College Salutes Palmer

LATROBE, Pa. (NC) — St. Vincent's College here honored pro golf star Arnold Palmer at a special assembly. Palmer, a native of Latrobe, was presented with an engraved silver tray saluting him as "a constant source of pride to his community."

ACADEMY OF SAINT ELIZABETH
SECONDARY SCHOOL FOR GIRLS
FOUNDED 1880 Fully Accredited
SISTERS OF CHARITY
Convent New Jersey
JEFFERSON 9-1600

What About You?



A Franciscan Sister!

GIVING YOURSELF to a life completely dedicated to the salvation of souls... through prayer, work, sacrifice and joy... by using your talents as a Nurse, Laboratory and X-ray Technician, Secretary, Accountant, Dietician, Seamstress, Cook, as well as in other hospital departments and in a new extension of our work in the Catechetical and Social Service fields.

THERE IS NO GREATER CHARITY!
(Write—giving your age—to Vacation Director 787-30th St., Rock Island, Illinois, for further details of this happy life.)

OPPORTUNITIES FOR WOMEN 16-35

Serve God by Serving Others



Sisters of Reparation

of the Congregation of Mary
• Providing Home for Poor and Friendless Women and caring for their spiritual, mental, physical needs.
• Teaching Catechism to all ages of Children and Teen Aged.
• Conducting Residences for Working Girls.
Write: Vacation Directress 142 West 14th Street, N. Y. 11, N. Y. Telephone: CHelsea 2-5540

Founded in 1899 by the Sisters of Charity
College of Saint Elizabeth
Convent Station, New Jersey

CALDWELL COLLEGE FOR WOMEN
CALDWELL, NEW JERSEY
CONDUCTED BY THE SISTERS OF ST. DOMINIC
Fully Accredited — Offering A.B. and B.S. Degrees

PRIESTS JESUIT BROTHERS
—dedicate their talents of mind and body to the service of Jesus Christ and His Church at home and in the foreign missions. For information write: Director of Vocations, 39 E. 83rd St., New York 28, N.Y. (Phone 212 RE 4-1146)
Name _____
Address _____
City _____
State _____

You are invited to enroll yourself or a loved one
THE FRANCISCAN MISSIONARY UNION
Leatherette bound certificate mailed immediately
CUSTOMARY OFFERING: PERPETUAL INDIVIDUAL MEMBERSHIP... \$5.00
FRANCISCAN MISSIONARY UNION
135 WEST 51st STREET, NEW YORK 1, NEW YORK
Longacre 3-0377. If no answer, call PE 6-2249

PROVE YOUR LOVE FOR CHRIST
Sisters of the Sorrowful Mother
(A FRANCISCAN COMMUNITY)
Activities — Hospitals: nursing, pharmacy, laboratory, X-ray, office, library, and domestic work. Schools: catechetical, elementary, and secondary schools: professional and practical schools of nursing. Homes for the aged, the convalescent, and homeless children. Foreign missions. Age: 16 to 30.
Write to Vocational Directress, 50 Morris Avenue, Danville, New Jersey (Telephone: OA 7-9081)

SYMBOL...
"OF THE NEW MAN YOU CAN STRIVE TO BECOME"
FRANCISCAN PRIESTS & BROTHERS
Continue the work started by St. Francis of Assisi (no one ever refused entrance to our seminary because of lack of funds.) Write for information:
DIRECTOR OF VOCATIONS
Franciscan Fathers, Box 177
St. Bernardine's Monastery, Hollidaysburg, Pennsylvania

ROGERS CLOTHES

OPEN EVERY NIGHT TO 9

INCLUDING SATURDAYS

Immediate Credit!

Buy Now Pay Next Year

Free Alterations Without Delay

Zipper Jackets

Wool and 5/8 length models... pile linings and many reversible models. Includes Famous Labeland Clicker.

from **10.95**

Sport Coats

All the popular styles and fabrics. Tweeds, Chevots, Herringbones and Blazer models.

Free (Lifetime) Alterations

from **29.95**

Stadium and Suburban Coats

Famous Labeland and other models. Wool, corduroy fabrics. Quilt and pile linings. Many have bonus special collars. All colors.

from **19.95**

SLACKS

Every style and fabric! Tapered or pleated full cut. Belts or beltless. Free Alterations (incl. tapering.)

8.95 to 14.95

SWEATERS

Name it — we have it! Famous Robert Bruce, Revere and others in Mohawk, Wool, Orlon and Bulky Knits.

5.95 to 14.95

Dress and Sport SHIRTS

Every important model and style in all sizes.

from **3.95**

Save with SAFETY and PROFIT

CURRENT DIVIDEND 4 1/4%

DIVIDENDS COMPOUNDED QUARTERLY

SAVE BY THE 15th OF MONTH AND EARN FROM 1st

Mail accounts invited — we pay postage

Mohawk

SAVINGS and Loan Association

40 Commerce Street, Newark 2, N. J. Mitchell 3-0260

Daily, 9 to 4; Wednesdays to 8 p.m.

FREE PARKING AT KINNEY GARAGE ACROSS THE STREET

Teen Talent To Be Tested

MONTECLAIR — Junior and senior winners from Bergen, Essex, Hudson and Union counties will compete for the March of Talent contest prizes Dec. 13 here at Mt. Carmel auditorium.

AMONG THOSE entered in the junior finals is Diane Dittrich of St. Thomas the Apostle (Bloomfield), a vocalist who was runner-up in 1962. John Masterson of St. Genevieve's (Elizabeth) will be defending the senior title which he won last year with a folk singing routine.

The other Essex County juniors are Helene Mroczek of St. Peter's (Belleville) and Kathleen Cosgrove of St. John's (Orange). From Bergen County are June Marano, Epiphany (Cliffside Park); Michael D'Andrea, St. Nicholas (Palisades Park); and Joseph Hestick, Holy Name (Garfield).

Union County juniors are Diane Wysocki, St. Theresa's (Kenilworth); William Cowen, St. Genevieve's, and Skip Rooney, Our Lady of Lourdes (Mountainside). Hudson County has entered Michael Rachinsky, Mt. Carmel (Bayonne); the group of Richard Farriker, John Andretta and Gary Marcinski, St. Paul of the Cross (JC); and Dolores Belby, St. Vincent's (Bayonne).

Seniors who will compete with Masterson include Frank Calendrillo, Mt. Virgin (Garfield); Sal Ruggie, Mt. Carmel (Bayonne); and Eileen Beirne, St. Genevieve's.

A FOUNDATION FOR LIFE

Guidance and direction of young Catholic men by Christian Brothers with emphasis on personal scholastic development at a foremost military preparatory school.

La Salle Military Academy

OAKDALE — LONG ISLAND

Write for Catalog ADV.
or Call (516) LT 9-0900

A prerequisite for admission to La Salle Military Academy is the satisfactory completion of the Diocesan Cooperative Entrance Examination OR Secondary School Admission Test. December 20th is the deadline for upper class transfer students for the February 1964 term.

"The Home of 2 Pants Suits"

ROGERS CLOTHES

We Honor All Local and National Credit Cards!

• 539 Bloomfield Ave., Bloomfield
• 113 Broad St., Elizabeth
• 167 Main Street, Hackensack
• 19 Park Place, Morristown
• 399 George St., New Brunswick
• 12 Lexington Ave., Passaic

PI 8-0744
EL 4-7474
DI 3-7540
JE 8-4430
KI 5-4842
GR 3-7788

• 164 Market Street, Paterson
• 174 Smith St., Perth Amboy
• 104 West Front St., Plainfield
• 19 N. Broad Street, Trenton
• 5812 Bergenline, W. New York

MU 4-2713
VA 8-5959
PL 3-7441
EX 4-8836
UN 7-2125

Schoolboy Athletes Take to Gyms, Prepare for Basketball Openers Dec. 13

NEWARK — With football togs at the cleaners, scholastic athletes have abandoned the great outdoors for the heated gymnasiums where many of them will open the basketball season Dec. 13 with an 18-game schedule for North Jersey Catholic squads.

The curtain was actually lifted Dec. 7 when Delbarton debuted with a 58-56 triumph

against Blair Academy. Two other schools which are not members of the New Jersey State Interscholastic Athletic Association were scheduled to launch their seasons Dec. 10 when St. James visited Oratory.

THE TEAMS which led the pack in percentage in 1962-63 — St. Peter's Prep (23-4), De-

Paul (20-4 and St. Mary's (E) (20-4) — are certain to meet several challenges for their rankings, but each figures to be among the leaders again this year.

St. Aloysius, Roselle Catholic and Essex Catholic are all considered threats to advance their records from strong finishes last season.

AN ADDED feature this season will be the start of play for two leagues — the Big Eight Conference and the Hudson County Catholic Conference. The Big Eight has played football for four seasons, but it is making its debut in basketball.

Morris Catholic will visit St. Luke's Dec. 13 in a game which kicks off league play.

The conference is divided into two divisions, one with Morris Catholic, Our Lady of the Valley, Oratory and Bayley-Ellard and the other with St. Luke's, DePaul, Immaculate Conception and St. Mary's (R). The Hudson County league developed from the North Jersey Catholic Conference which folded after last season. The new circuit has St. Mary's

(JC), St. Michael's (JC), St. Anthony's and St. Cecilia's (K).

St. Cecilia's, the only defending state champion in North Jersey, is a strong candidate to retain its Parochial C title and capture the first HCC crown.

DePAUL AND Our Lady of the Valley rate as early

choices in the Big Eight with St. Luke's and Morris Catholic possible contenders in their respective divisions. The division champions will meet for the league's first title in February.

In the Tri-County Catholic Conference, Bergen Catholic is the defending champion and the Crusaders figure to be wrapped up in a four-way

struggle for the honors with Don Bosco, St. Cecilia's (E) and Pope Plus.

With DePaul, the 1962-63 champion, and St. Luke's leaving to join the Big Eight, the Passaic-Bergen Catholic Conference has been renamed the Paterson Catholic Conference. St. Bonaventure is the favorite to take the throne left vacant by DePaul.

Football Wrap-Up

Delbarton Paces School Leaders

NEWARK — Standing alone atop the standings in every department, Delbarton easily stole the spotlight in the final statistics for the 1963 North Jersey high school football season.

The Green Wave rolled to an 8-0 record, its fifth undefeated campaign, to become the only unbeaten squad and the only one with eight victories. The Morrisstown team also paced the scoring with 314 points and showed the best defense, allowing just 48 points.

DEPAUL, WHICH shared the top rung with St. Joseph's (WNY) last year, was deadlocked with Immaculate Conception for the number two record, 7-1. Bergen Catholic (7-2) and St. Michael's (UC) (5-2-1) also had fine years to gain the first five.

Both DePaul and Immaculate Conception hold hopes for New Jersey State Interscholastic Athletic Association championships which will be announced later this month. The Spartans, playing their first year in Parochial A, have a tougher road with Bergen Catholic, St. Michael's and possibly St. Cecilia's in strong contention.

The Lion's primary opposition will come from Phillipsburg, which had an 8-1 record. Their only common opponent was Bayley-Ellard, which Immaculate Conception routed, 51-6, and the Warren County club stopped, 25-8.

A RECORD 22 teams played football this season with Mor-

ris Catholic (5-4) and Our Lady of the Lake (0-8) in their first full varsity seasons and St. Cecilia's (6-3) returning from a one-year suspension.

The overall winning ability improved as indicated by the fact that 14 teams finished at or above .500 as compared to 11 teams last season.

St. Cecilia's, which had won the Tri-County Catholic Conference crown in 1961 before its suspension, made a successful return by beating everyone in the circuit for a 4-0 record.

In the Big Eight Conference, Immaculate-Conception rolled past everyone in sight, including defending champion DePaul, to win its first conference title with a 5-0 standard.

BEHIND DELBARTON, which built its victory streak to 12 games, in the offensive and defensive category was Immaculate Conception, which scored 268 points and allowed only 61 to be scored against it.

DePaul (219) and St. Benedict's (192) also had potent offenses while sturdy defensive marks were turned in by Queen of Peace (65) and St. Peter's Prep (69).

Posting its best record ever, Bergen Catholic (2-6-1 in 1962) had the most improved standard. The Crusaders were followed in that category by Immaculate Conception (4-5 in 1962).

RALPH LILORE of St. Benedict's Prep was dethroned as individual scoring king, but not before a down-to-the-wire

struggle with Immaculate Conception's Pat Quarto. The Lion speedster racked up 115 points — the highest total since John Colaiacovo of Our Lady of the Valley scored 116 in 1960. Lilore, who won with 96 in 1962, had 113.

Bill Jordan, who took the T-CCC scoring title with 69 points for St. Cecilia's, finished in third place with 79 points in all. He nosed out Jim Koshlap of DePaul, who was runner-up to Quarto (79-66) in the Big Eight scoring. Koshlap had 72 points overall.

The highest underclassman in the scoring was Tom Jennings, a Morris Catholic sophomore who finished with 66 points. He figures to be among the leaders for the next two seasons.

Dennis Williamson of Delbarton doubled his closest competition in unofficial kicking honors. He had 32 extra points and one field goal. Vince Moloughney of DePaul aided his team with 16 PAT boots.

Team	W	L	T	PF	PA
Delbarton	8	0	0	314	48
Immaculate	7	1	0	268	61
Bergen Catholic	7	2	0	219	65
St. Michael's	5	2	1	192	74
O. L. Valley	4	5	0	116	96
Queen of Peace	4	5	0	65	96
St. Cecilia's	4	0	0	113	113
St. Benedict's	3	6	1	192	113
St. Peter's	3	6	1	69	113
St. Luke's	3	6	1	117	117
St. Mary's (R)	3	6	1	117	117
St. Joseph's	3	6	1	117	117
St. Anthony's	3	6	1	117	117
St. Mary's (E)	3	6	1	117	117
St. Cecilia's (E)	3	6	1	117	117
St. Michael's (JC)	3	6	1	117	117
St. Anthony's (JC)	3	6	1	117	117
St. Mary's (JC)	3	6	1	117	117
St. Cecilia's (JC)	3	6	1	117	117
St. Michael's (E)	3	6	1	117	117
St. Anthony's (E)	3	6	1	117	117
St. Mary's (E)	3	6	1	117	117
St. Cecilia's (E)	3	6	1	117	117
St. Michael's (JC)	3	6	1	117	117
St. Anthony's (JC)	3	6	1	117	117
St. Mary's (JC)	3	6	1	117	117
St. Cecilia's (JC)	3	6	1	117	117
St. Michael's (E)	3	6	1	117	117
St. Anthony's (E)	3	6	1	117	117
St. Mary's (E)	3	6	1	117	117
St. Cecilia's (E)	3	6	1	117	117

Team	W	L	T	PF	PA
Delbarton	8	0	0	314	48
Immaculate	7	1	0	268	61
Bergen Catholic	7	2	0	219	65
St. Michael's	5	2	1	192	74
O. L. Valley	4	5	0	116	96
Queen of Peace	4	5	0	65	96
St. Cecilia's	4	0	0	113	113
St. Benedict's	3	6	1	192	113
St. Peter's	3	6	1	69	113
St. Luke's	3	6	1	117	117
St. Mary's (R)	3	6	1	117	117
St. Joseph's	3	6	1	117	117
St. Anthony's	3	6	1	117	117
St. Mary's (JC)	3	6	1	117	117
St. Cecilia's (JC)	3	6	1	117	117
St. Michael's (E)	3	6	1	117	117
St. Anthony's (E)	3	6	1	117	117
St. Mary's (E)	3	6	1	117	117
St. Cecilia's (E)	3	6	1	117	117
St. Michael's (JC)	3	6	1	117	117
St. Anthony's (JC)	3	6	1	117	117
St. Mary's (JC)	3	6	1	117	117
St. Cecilia's (JC)	3	6	1	117	117
St. Michael's (E)	3	6	1	117	117
St. Anthony's (E)	3	6	1	117	117
St. Mary's (E)	3	6	1	117	117
St. Cecilia's (E)	3	6	1	117	117



IN DECEMBER HIGH SCHOOL BASKETBALL WILL GO INTO ACTION ON FRIDAY THE 13th.

President Elected

NJCTC Sets Winter Schedule

NEWARK — The New Jersey Catholic Track Conference elected a new president and made plans for the indoor season which will open Dec. 14 at Essex Catholic High School.

Brother Lawrence Michael, F.M.S., freshman coach at Roselle Catholic, was unanimously elected as president, the first to hold that office in almost two years. He came to Roselle only this fall after having taught at two New York schools, Archbishop Molloy and St. Helena's.

BROTHER LAWRENCE was also freshman coach at Meloy, the outstanding track and field school in the metropolitan area, and was varsity coach at St. Helena's developing several swift mile relay teams at the relatively small Bronx school. He is a native of Brattleboro, Vt.

The conference also accepted a new member, DePaul of Wayne, which means that every school with a full-year track program in North Jer-

sey is now a member of the conference. There are now 28 schools in the conference, making it the largest in New Jersey.

The indoor season opens with the Bishop Loughlin meet Dec. 14 at New York's 168th St. Armory. The NJCTC will follow this with three development relay meets, tentatively scheduled for St. Joseph's (Metuchen), Dec. 21; Rutgers University, Dec. 28; and Seton Hall University, Jan. 4.

THE MAJOR EFFORT by a conference member at the Loughlin meet will probably be Essex Catholic's bid for the two-mile relay. Coach Fred Dwyer will run four members of his undefeated cross-country squad: Jim Rebenack, Larry Rooney, John O'Leary and Don Hobbs.

Bergen Catholic, which is expected to dominate the indoor season, has some injury problems right now with its two shot putters, Bob Higgins and Tom Obrotka, laid up with football ailments. The Crusaders will try for the mile and two-mile relay events at the Loughlin meet.

Some of the top individuals in the Loughlin meet from NJCTC schools should be Charlie Williams of St. Benedict's in the 60-yard high hurdles, Greg Ryan of Essex Catholic and Bob Kennedy of Our Lady of the Valley in the two-mile run and John Eager of Christian Brothers in the mile, unless CBA elects to try the two-mile relay.

The complete schedule is as follows:

Dec. 14, Bishop Loughlin meet, 168th St. Armory, N.Y.; NJCTC development meet, St. Joseph's (Metuchen); Dec. 21, NJCTC development meet, Rutgers University; Jan. 4, NJCTC development meet, Seton Hall University; Jan. 11, NJCTC relay championships, Newark Armory; Jan. 18, NJCTC relay championships, Newark Armory; Jan. 25, NJCTC relay championships, Newark Armory; Feb. 1, NJCTC relay championships, Newark Armory; Feb. 8, NJCTC relay championships, Newark Armory; Feb. 15, NJCTC relay championships, Newark Armory; Feb. 22, NJCTC relay championships, Newark Armory; Feb. 29, NJCTC relay championships, Newark Armory; March 6, NJCTC relay championships, Newark Armory; March 13, NJCTC relay championships, Newark Armory; March 20, NJCTC relay championships, Newark Armory; March 27, NJCTC relay championships, Newark Armory; April 3, NJCTC relay championships, Newark Armory; April 10, NJCTC relay championships, Newark Armory; April 17, NJCTC relay championships, Newark Armory; April 24, NJCTC relay championships, Newark Armory; May 1, NJCTC relay championships, Newark Armory; May 8, NJCTC relay championships, Newark Armory; May 15, NJCTC relay championships, Newark Armory; May 22, NJCTC relay championships, Newark Armory; May 29, NJCTC relay championships, Newark Armory; June 5, NJCTC relay championships, Newark Armory; June 12, NJCTC relay championships, Newark Armory; June 19, NJCTC relay championships, Newark Armory; June 26, NJCTC relay championships, Newark Armory; July 3, NJCTC relay championships, Newark Armory; July 10, NJCTC relay championships, Newark Armory; July 17, NJCTC relay championships, Newark Armory; July 24, NJCTC relay championships, Newark Armory; July 31, NJCTC relay championships, Newark Armory; Aug. 7, NJCTC relay championships, Newark Armory; Aug. 14, NJCTC relay championships, Newark Armory; Aug. 21, NJCTC relay championships, Newark Armory; Aug. 28, NJCTC relay championships, Newark Armory; Sept. 4, NJCTC relay championships, Newark Armory; Sept. 11, NJCTC relay championships, Newark Armory; Sept. 18, NJCTC relay championships, Newark Armory; Sept. 25, NJCTC relay championships, Newark Armory; Oct. 2, NJCTC relay championships, Newark Armory; Oct. 9, NJCTC relay championships, Newark Armory; Oct. 16, NJCTC relay championships, Newark Armory; Oct. 23, NJCTC relay championships, Newark Armory; Oct. 30, NJCTC relay championships, Newark Armory; Nov. 6, NJCTC relay championships, Newark Armory; Nov. 13, NJCTC relay championships, Newark Armory; Nov. 20, NJCTC relay championships, Newark Armory; Nov. 27, NJCTC relay championships, Newark Armory; Dec. 4, NJCTC relay championships, Newark Armory; Dec. 11, NJCTC relay championships, Newark Armory; Dec. 18, NJCTC relay championships, Newark Armory; Dec. 25, NJCTC relay championships, Newark Armory; Jan. 1, NJCTC relay championships, Newark Armory; Jan. 8, NJCTC relay championships, Newark Armory; Jan. 15, NJCTC relay championships, Newark Armory; Jan. 22, NJCTC relay championships, Newark Armory; Jan. 29, NJCTC relay championships, Newark Armory; Feb. 5, NJCTC relay championships, Newark Armory; Feb. 12, NJCTC relay championships, Newark Armory; Feb. 19, NJCTC relay championships, Newark Armory; Feb. 26, NJCTC relay championships, Newark Armory; Mar. 5, NJCTC relay championships, Newark Armory; Mar. 12, NJCTC relay championships, Newark Armory; Mar. 19, NJCTC relay championships, Newark Armory; Mar. 26, NJCTC relay championships, Newark Armory; Apr. 2, NJCTC relay championships, Newark Armory; Apr. 9, NJCTC relay championships, Newark Armory; Apr. 16, NJCTC relay championships, Newark Armory; Apr. 23, NJCTC relay championships, Newark Armory; Apr. 30, NJCTC relay championships, Newark Armory; May 7, NJCTC relay championships, Newark Armory; May 14, NJCTC relay championships, Newark Armory; May 21, NJCTC relay championships, Newark Armory; May 28, NJCTC relay championships, Newark Armory; June 4, NJCTC relay championships, Newark Armory; June 11, NJCTC relay championships, Newark Armory; June 18, NJCTC relay championships, Newark Armory; June 25, NJCTC relay championships, Newark Armory; July 2, NJCTC relay championships, Newark Armory; July 9, NJCTC relay championships, Newark Armory; July 16, NJCTC relay championships, Newark Armory; July 23, NJCTC relay championships, Newark Armory; July 30, NJCTC relay championships, Newark Armory; Aug. 6, NJCTC relay championships, Newark Armory; Aug. 13, NJCTC relay championships, Newark Armory; Aug. 20, NJCTC relay championships, Newark Armory; Aug. 27, NJCTC relay championships, Newark Armory; Sept. 3, NJCTC relay championships, Newark Armory; Sept. 10, NJCTC relay championships, Newark Armory; Sept. 17, NJCTC relay championships, Newark Armory; Sept. 24, NJCTC relay championships, Newark Armory; Oct. 1, NJCTC relay championships, Newark Armory; Oct. 8, NJCTC relay championships, Newark Armory; Oct. 15, NJCTC relay championships, Newark Armory; Oct. 22, NJCTC relay championships, Newark Armory; Oct. 29, NJCTC relay championships, Newark Armory; Nov. 5, NJCTC relay championships, Newark Armory; Nov. 12, NJCTC relay championships, Newark Armory; Nov. 19, NJCTC relay championships, Newark Armory; Nov. 26, NJCTC relay championships, Newark Armory; Dec. 3, NJCTC relay championships, Newark Armory; Dec. 10, NJCTC relay championships, Newark Armory; Dec. 17, NJCTC relay championships, Newark Armory; Dec. 24, NJCTC relay championships, Newark Armory; Dec. 31, NJCTC relay championships, Newark Armory; Jan. 7, NJCTC relay championships, Newark Armory; Jan. 14, NJCTC relay championships, Newark Armory; Jan. 21, NJCTC relay championships, Newark Armory; Jan. 28, NJCTC relay championships, Newark Armory; Feb. 4, NJCTC relay championships, Newark Armory; Feb. 11, NJCTC relay championships, Newark Armory; Feb. 18, NJCTC relay championships, Newark Armory; Feb. 25, NJCTC relay championships, Newark Armory; Mar. 4, NJCTC relay championships, Newark Armory; Mar. 11, NJCTC relay championships, Newark Armory; Mar. 18, NJCTC relay championships, Newark Armory; Mar. 25, NJCTC relay championships, Newark Armory; Apr. 1, NJCTC relay championships, Newark Armory; Apr. 8, NJCTC relay championships, Newark Armory; Apr. 15, NJCTC relay championships, Newark Armory; Apr. 22, NJCTC relay championships, Newark Armory; Apr. 29, NJCTC relay championships, Newark Armory; May 6, NJCTC relay championships, Newark Armory; May 13, NJCTC relay championships, Newark Armory; May 20, NJCTC relay championships, Newark Armory; May 27, NJCTC relay championships, Newark Armory; Jun. 3, NJCTC relay championships, Newark Armory; Jun. 10, NJCTC relay championships, Newark Armory; Jun. 17, NJCTC relay championships, Newark Armory; Jun. 24, NJCTC relay championships, Newark Armory; Jul. 1, NJCTC relay championships, Newark Armory; Jul. 8, NJCTC relay championships, Newark Armory; Jul. 15, NJCTC relay championships, Newark Armory; Jul. 22, NJCTC relay championships, Newark Armory; Jul. 29, NJCTC relay championships, Newark Armory; Aug. 5, NJCTC relay championships, Newark Armory; Aug. 12, NJCTC relay championships, Newark Armory; Aug. 19, NJCTC relay championships, Newark Armory; Aug. 26, NJCTC relay championships, Newark Armory; Sep. 2, NJCTC relay championships, Newark Armory; Sep. 9, NJCTC relay championships, Newark Armory; Sep. 16, NJCTC relay championships, Newark Armory; Sep. 23, NJCTC relay championships, Newark Armory; Sep. 30, NJCTC relay championships, Newark Armory; Oct. 7, NJCTC relay championships, Newark Armory; Oct. 14, NJCTC relay championships, Newark Armory; Oct. 21, NJCTC relay championships, Newark Armory; Oct. 28, NJCTC relay championships, Newark Armory; Nov. 4, NJCTC relay championships, Newark Armory; Nov. 11, NJCTC relay championships, Newark Armory; Nov. 18, NJCTC relay championships, Newark Armory; Nov. 25, NJCTC relay championships, Newark Armory; Dec. 2, NJCTC relay championships, Newark Armory; Dec. 9, NJCTC relay championships, Newark Armory; Dec. 16, NJCTC relay championships, Newark Armory; Dec. 23, NJCTC relay championships, Newark Armory; Dec. 30, NJCTC relay championships, Newark Armory; Jan. 6, NJCTC relay championships, Newark Armory; Jan. 13, NJCTC relay championships, Newark Armory; Jan. 20, NJCTC relay championships, Newark Armory; Jan. 27, NJCTC relay championships, Newark Armory; Feb. 3, NJCTC relay championships, Newark Armory; Feb. 10, NJCTC relay championships, Newark Armory; Feb. 17, NJCTC relay championships, Newark Armory; Feb. 24, NJCTC relay championships, Newark Armory; Mar. 3, NJCTC relay championships, Newark Armory; Mar. 10, NJCTC relay championships, Newark Armory; Mar. 17, NJCTC relay championships, Newark Armory; Mar. 24, NJCTC relay championships, Newark Armory; Mar. 31, NJCTC relay championships, Newark Armory; Apr. 7, NJCTC relay championships, Newark Armory; Apr. 14, NJCTC relay championships, Newark Armory; Apr. 21, NJCTC relay championships, Newark Armory; Apr. 28, NJCTC relay championships, Newark Armory; May 5, NJCTC relay championships, Newark Armory; May 12, NJCTC relay championships, Newark Armory; May 19, NJCTC relay championships, Newark Armory; May 26, NJCTC relay championships, Newark Armory; Jun. 2, NJCTC relay championships, Newark Armory; Jun. 9, NJCTC relay championships, Newark Armory; Jun. 16, NJCTC relay championships, Newark Armory; Jun. 23, NJCTC relay championships, Newark Armory; Jun. 30, NJCTC relay championships, Newark Armory; Jul. 7, NJCTC relay championships, Newark Armory; Jul. 14, NJCTC relay championships, Newark Armory; Jul. 21, NJCTC relay championships, Newark Armory; Jul. 28, NJCTC relay championships, Newark Armory; Aug. 4, NJCTC relay championships, Newark Armory; Aug. 11, NJCTC relay championships, Newark Armory; Aug. 18, NJCTC relay championships, Newark Armory; Aug. 25, NJCTC relay championships, Newark Armory; Sep. 1, NJCTC relay championships, Newark Armory; Sep. 8, NJCTC relay championships, Newark Armory; Sep. 15, NJCTC relay championships, Newark Armory; Sep. 22, NJCTC relay championships, Newark Armory; Sep. 29, NJCTC relay championships, Newark Armory; Oct. 6, NJCTC relay championships, Newark Armory; Oct. 13, NJCTC relay championships, Newark Armory; Oct. 20, NJCTC relay championships, Newark Armory; Oct. 27, NJCTC relay championships, Newark Armory; Nov. 3, NJCTC relay championships, Newark Armory; Nov. 10, NJCTC relay championships, Newark Armory; Nov. 17, NJCTC relay championships, Newark Armory; Nov. 24, NJCTC relay championships, Newark Armory; Dec. 1, NJCTC relay championships, Newark Armory; Dec. 8, NJCTC relay championships, Newark Armory; Dec. 15, NJCTC relay championships, Newark Armory; Dec. 22, NJCTC relay championships, Newark Armory; Dec. 29, NJCTC relay championships, Newark Armory; Jan. 5, NJCTC relay championships, Newark Armory; Jan. 12, NJCTC relay championships, Newark Armory; Jan. 19, NJCTC relay championships, Newark Armory; Jan. 26, NJCTC relay championships, Newark Armory; Feb. 2, NJCTC relay championships, Newark Armory; Feb. 9, NJCTC relay championships, Newark Armory; Feb. 16, NJCTC relay championships, Newark Armory; Feb. 23, NJCTC relay championships, Newark Armory; Feb. 29, NJCTC relay championships, Newark Armory; Mar. 6, NJCTC relay championships, Newark Armory; Mar. 13, NJCTC relay championships, Newark Armory; Mar. 20, NJCTC relay championships, Newark Armory; Mar. 27, NJCTC relay championships, Newark Armory; Apr. 3, NJCTC relay championships, Newark Armory; Apr. 10, NJCTC relay championships, Newark Armory; Apr. 17, NJCTC relay championships, Newark Armory; Apr. 24, NJCTC relay championships, Newark Armory; Apr. 30, NJCTC relay championships, Newark Armory; May 7, NJCTC relay championships, Newark Armory; May 14, NJCTC relay championships, Newark Armory; May 21, NJCTC relay championships, Newark Armory; May 28, NJCTC relay championships, Newark Armory; Jun. 4, NJCTC relay championships, Newark Armory; Jun. 11, NJCTC relay championships, Newark Armory; Jun. 18, NJCTC relay championships, Newark Armory; Jun. 25, NJCTC relay championships, Newark Armory; Jul. 2, NJCTC relay championships, Newark Armory; Jul. 9, NJCTC relay championships, Newark Armory; Jul. 16, NJCTC relay championships, Newark Armory; Jul. 23, NJCTC relay championships, Newark Armory; Jul. 30, NJCTC relay championships, Newark Armory; Aug. 6, NJCTC relay championships, Newark Armory; Aug. 13, NJCTC relay championships, Newark Armory; Aug. 20, NJCTC relay championships, Newark Armory; Aug. 27, NJCTC relay championships, Newark Armory; Sep. 3, NJCTC relay championships, Newark Armory; Sep. 10, NJCTC relay championships, Newark Armory; Sep. 17, NJCTC relay championships, Newark Armory; Sep. 24, NJCTC relay championships, Newark Armory; Sep. 30, NJCTC relay championships, Newark Armory; Oct. 7, NJCTC relay championships, Newark Armory; Oct. 14, NJCTC relay championships, Newark Armory; Oct. 21, NJCTC relay championships, Newark Armory; Oct. 28, NJCTC relay championships, Newark Armory; Nov. 4, NJCTC relay championships, Newark Armory; Nov. 11, NJCTC relay championships, Newark Armory; Nov. 18, NJCTC relay championships, Newark Armory; Nov. 25, NJCTC relay championships, Newark Armory; Dec. 2, NJCTC relay championships, Newark Armory; Dec. 9, NJCTC relay championships, Newark Armory; Dec. 16, NJCTC relay championships, Newark Armory; Dec. 23, NJCTC relay championships, Newark Armory; Dec. 30, NJCTC relay championships, Newark Armory; Jan. 6, NJCTC relay championships, Newark Armory; Jan. 13, NJCTC relay championships, Newark Armory; Jan. 20, NJCTC relay championships, Newark Armory; Jan. 27, NJCTC relay championships, Newark Armory; Feb. 3, NJCTC relay championships, Newark Armory; Feb. 10, NJCTC relay championships, Newark Armory; Feb. 17, NJCTC relay championships, Newark Armory; Feb. 24, NJCTC relay championships, Newark Armory; Mar. 3, NJCTC relay championships, Newark Armory; Mar. 10, NJCTC relay championships, Newark Armory; Mar. 17, NJCTC relay championships, Newark Armory; Mar. 24, NJCTC relay championships, Newark Armory; Mar. 31, NJCTC relay championships, Newark Armory; Apr. 7, NJCTC relay championships, Newark Armory; Apr. 14, NJCTC relay championships, Newark Armory; Apr. 21, NJCTC relay championships, Newark Armory; Apr. 28, NJCTC relay championships, Newark Armory; May 5, NJCTC relay championships, Newark Armory; May 12, NJCTC relay championships, Newark Armory; May 19, NJCTC relay championships, Newark Armory; May 26, NJCTC relay championships, Newark Armory; Jun. 2, NJCTC relay championships, Newark Armory; Jun. 9, NJCTC relay championships, Newark Armory; Jun. 16, NJCTC relay championships, Newark Armory; Jun. 23, NJCTC relay championships, Newark Armory; Jun. 30, NJCTC relay championships, Newark Armory; Jul. 7, NJCTC relay championships, Newark Armory; Jul. 14, NJCTC relay championships, Newark Armory; Jul. 21, NJCTC relay championships, Newark Armory; Jul. 28, NJCTC relay championships, Newark Armory; Aug. 4, NJCTC relay championships, Newark Armory; Aug. 11, NJCTC relay championships, Newark Armory; Aug. 18, NJCTC relay championships, Newark Armory; Aug. 25, NJCTC relay championships, Newark Armory; Sep. 1, NJCTC relay championships, Newark Armory; Sep. 8, NJCTC relay championships, Newark Armory; Sep. 15, NJCTC relay championships, Newark Armory; Sep. 22, NJCTC relay championships, Newark Armory; Sep. 29, NJCTC relay championships, Newark Armory; Oct. 6, NJCTC relay championships, Newark Armory; Oct. 13, NJCTC relay championships, Newark Armory; Oct. 20, NJCTC relay championships, Newark Armory; Oct. 27, NJCTC relay championships, Newark Armory; Nov. 3, NJCTC relay championships, Newark Armory; Nov. 10, NJCTC relay championships, Newark Armory; Nov. 17, NJCTC relay championships, Newark Armory; Nov. 24, NJCTC relay championships, Newark Armory; Dec. 1, NJCTC relay championships, Newark Armory; Dec. 8, NJCTC relay championships, Newark Armory; Dec. 15, NJCTC relay championships, Newark Armory; Dec. 22, NJCTC relay championships, Newark Armory; Dec. 29, NJCTC relay championships, Newark Armory; Jan. 5, NJCTC relay championships, Newark Armory; Jan. 12, NJCTC relay championships, Newark Armory; Jan. 19, NJCTC relay championships, Newark Armory; Jan. 26, NJCTC relay championships, Newark Armory; Feb. 2, NJCTC relay championships, Newark Armory; Feb. 9, NJCTC relay championships, Newark Armory; Feb. 16, NJCTC relay championships, Newark Armory; Feb. 23, NJCTC relay championships, Newark Armory; Feb. 29, NJCTC relay championships, Newark Armory; Mar. 6, NJCTC relay championships, Newark Armory; Mar. 13, NJCTC relay championships, Newark Armory; Mar. 20, NJCTC relay championships, Newark Armory; Mar. 27, NJCTC relay championships, Newark Armory; Apr. 3, NJCTC relay championships, Newark Armory; Apr. 10, NJCTC relay championships, Newark Armory; Apr. 17, NJCTC relay championships, Newark Armory; Apr. 24, NJCTC relay championships, Newark Armory; Apr. 30, NJCTC relay championships, Newark Armory; May 7, NJCTC relay championships, Newark Armory; May 14, NJCTC relay championships, Newark Armory; May 21, NJCTC relay championships, Newark Armory; May 28, NJCTC relay championships, Newark Armory; Jun. 4, NJCTC relay championships, Newark Armory; Jun. 11, NJCTC relay championships, Newark Armory; Jun. 18, NJCTC relay championships, Newark Armory; Jun. 25, NJCTC relay championships, Newark Armory; Jul. 2, NJCTC relay championships, Newark Armory; Jul. 9, NJCTC relay championships, Newark Armory; Jul. 16, NJCTC relay championships, Newark Armory; Jul. 23, NJCTC relay championships, Newark Armory; Jul. 30, NJCTC relay championships, Newark Armory; Aug. 6, NJCTC relay championships, Newark Armory; Aug. 13, NJCTC relay championships, Newark Armory; Aug. 20, NJCTC relay championships, Newark Armory; Aug. 27, NJCTC relay championships, Newark Armory; Sep. 3, NJCTC relay championships, Newark Armory; Sep. 10, NJCTC relay championships, Newark Armory; Sep. 17, NJCTC relay championships, Newark Armory; Sep. 24, NJCTC relay championships, Newark Armory; Sep. 30, NJCTC relay championships, Newark Armory; Oct. 7, NJCTC relay championships, Newark Armory; Oct. 14, NJCTC relay championships, Newark Armory; Oct. 21, NJCTC relay championships, Newark Armory; Oct. 28, NJCTC relay championships, Newark Armory; Nov. 4, NJCTC relay championships, Newark Armory; Nov. 11, NJCTC relay championships, Newark Armory; Nov. 18, NJCTC relay championships, Newark Armory; Nov. 25, NJCTC relay championships, Newark Armory; Dec. 2, NJCTC relay championships, Newark Armory; Dec. 9, NJCTC relay championships, Newark Armory; Dec. 16, NJCTC relay championships, Newark Armory; Dec. 23, NJCTC relay championships, Newark Armory; Dec. 30, NJCTC

Pray for Them

Archbishop Carinci

ROME (NC) — Archbishop Alfonso Carinci, the Church's oldest Bishop, died here Dec. 6 at the age of 101.

He was fully conscious until three hours before his death. He joined in the prayers for the dying with those around his bed, including his confessor, Francesco Cardinal Roberti of the Roman Curia. The story is told that when Pope Pius XII wanted to make him a Cardinal in 1946, the Archbishop declined, saying: "I am so old that it is not worth the expense for the vestments."

Sister Joseph Gerard

CONVENT — Sister Joseph Gerard Dunn of the Sisters of Charity of St. Elizabeth died Dec. 7 at St. Anne's Villa here after a long illness. A High Requiem Mass was offered Dec. 10 in the villa chapel.

Sister Joseph Gerard was born in Camden and entered the Sisters of Charity in 1918. She taught elementary grades at St. Anne's, Jersey City; St. Francis, Ridgefield Park; Sa-

cred Heart, New Brunswick, and St. Peter's, Belleville, where she was stationed at the time of her transfer to St. Anne's Villa in 1961.

Survivors include two nephews, Msgr. John A. Goodwine of Mamareneck, N.Y., and Msgr. Joseph C. Goodwine of New York City.

Other Deaths . . .

Emile C. Bataille, 89, formerly of Newark, father of Sister M. Esther, O.S.B., of Washington, D.C., died Dec. 8 at the Schneider Nursing Home, Dumellen.

Bishop John C. Cody, 63, of London, Ontario, died there Dec. 5.

Michael Selemi of Newark, father of Rev. Cajetan P. Salemi of St. Joseph's, Roselle, died Dec. 4.

In your prayers also remember these, your deceased priests:

Newark . . .

Rt. Rev. Msgr. Isaac P. Whelan, Dec. 15, 1918

Rev. Francis Auriemma, Dec. 15, 1934
Rev. Francis M. Reilly, Dec. 16, 1918
Rev. William Piga, Dec. 16, 1958
Rev. William Riordan, S.J., Dec. 16, 1960
Rev. James J. Kelly, Dec. 17, 1908
Rev. James J. Smith, Dec. 17, 1920
Rev. Robert A. Brennan, Dec. 17, 1940
Rev. Francis B. Fallon, Dec. 17, 1961
Rev. Thomas Rainone, Dec. 17, 1960
Rev. Thomas A. Wallace, Dec. 18, 1908
Rev. George J. Butner, Dec. 18, 1949
Rev. Walter Rolbiecki, O.F.M., Dec. 19, 1957

Paterson . . .

Rev. George J. Crone, Dec. 19, 1957

Plan Institute For Laymen

NEW YORK — Fordham University will sponsor an Institute of the Christian Apostolate this spring for young Catholic men and women in the metropolitan area.

The program will open Feb. 4 and continue each Tuesday and Friday evening at 6:15 p.m. at Fordham's Intown Center, 302 Broadway. Catholics 23 years of age and older are eligible to attend.

Lawrence M. Madigan, educator and writer, will direct the program of classes, seminars, conferences and spiritual exercises.

Birthplace Is Bombed

CONCESIO, Italy (NC) — The country home here in which Pope Paul VI was born was the target of violence for the second time in two months. A Molotov cocktail was hurled against the house's front door at about 4 a.m. Dec. 8. Police later arrested a 24-year-old bus driver, Alessio Boniotti, who, they said, had confessed to the crime. Police reported Boniotti said he had thrown the bomb as a protest but had not said what he was protesting against.

Blind to Entertain Hospital Patients

NEWARK — A glee club composed of blind members of the Mt. Carmel Guild Center for the Blind will entertain patients at St. Mary's Hospital, Orange Dec. 16.

The group, directed by Paul Kelley, will also entertain at the Christmas party of the Roseville Presbyterian Church in Dec. 18.

Closed Circuit TV

JAMAICA, N.Y. (NC) — St. John's University will start to use closed-circuit television as a means of instruction in the fall of 1964.

North Jersey Calendar

FRIDAY, DEC. 13

Gregory Club of New Jersey, Upper Montclair — Current events meeting, Joseph DeCaro speaker. Topic "The Holy Land Today." Dan Lindo and Terry Wiltrakis, co-chairmen.

MONDAY, DEC. 16

Star of the Sea Council, K. of C., Bayonne — Blessing of council creche by Rev. Joseph W. Nealon, chaplain, 8 p.m.

WEDNESDAY, DEC. 18

Our Lady of the Highway Council, K. of C., Little Falls — Meeting and social, American Legion Hall, Little Falls.

SUNDAY, DEC. 15

Mt. Carmel Guild Center for the Blind, Newark — Christmas party, 99 Central

FAMILY MONUMENTS

JOHN F. A. McGOVERN
AUTHORIZED DEALER
TOPS HOLY CROSS CEMETERY
307 RIDGE ROAD
NORTH ARLINGTON, N.J.
WYman 8-3773 Delaware 8-3320

Ave., 4 p.m. Refreshments from members of Sodality of Mt. Carmel, Bayonne.

Family Life Apostolate, St. John's, Bergenfield — Children's Christmas party, lower hall of church, 2:30 p.m.

THURSDAY, DEC. 19

Star of the Sea Council, K. of C., Bayonne — Awarding of prizes to winners of "Keep Christ in Christmas" contest.

Offer Birth Devices To Mothers

ST. LOUIS (NC) — New mothers, Catholics, as well as non-Catholics, are being contacted in their homes after their return from the hospital here and offered a free birth control device.

CHRISTMAS GRAVE PILLOWS

Made of fresh cut evergreens, nicely trimmed
On display at our showroom

FLOWERS BY Douglas

317 Ridge Rd., North Arlington WY 8-8558
Call or write for placement on the resting place — of your loved one in Holy Cross Cemetery

Mixed Marriage Sessions Planned At Monastery

LIGUGE, France (NC) — A Benedictine monastery dedicated to helping research promoting Christian unity will start special sessions for mixed-marriage couples here next year, it has been announced.

The sessions are intended to give persons in mixed marriages a place where they can study and pray together to meet the special spiritual needs which they share in common.

MICHAEL J. HARRIS INC.
HIGH LEVEL ROOFING EXPERTS SHEET METAL CONSTRUCTION FOR CHURCHES, SCHOOLS AND INSTITUTIONS SPECIALISTS IN:
• Residential Roofing
• Leaders & Gutters
• Siding
EL 3-1700
645 WEST POINT ROAD ELIZABETH, N.J.
ESTABLISHED 1915

ALBERT H. HOPPER, Inc.
MONUMENTS • MAUSOLEUMS WY 1-2266-67
323-341 Ridge Road (Opposite Holy Cross) No. Arlington
BUY DIRECT FROM THE MANUFACTURER
SAVE UP TO 30%
4 Reasons why Albert H. Hopper is the largest manufacturer of Monuments in New Jersey:
• We pass on to our customers a saving of up to 30% by selling direct to the purchaser.
• You can inspect the material here as work progresses.
• All work is done by local stonecutters & carvers here at our plant, assuring you of immediate delivery.
• We have at our plant a large stock of new material, enabling us to complete your choice on short notice.

In Time of Need
Consult Your Catholic Funeral Director
Whose careful and understanding service is in accord with the traditions of Holy Mother Church

BERGEN COUNTY

TRINKA FUNERAL SERVICE

MAYWOOD - BOGOTA
LITTLE FERRY
Hubbard 7-3050

JOHN J. FEENEY & SONS

232 FRANKLIN AVENUE
RIDGEWOOD, N.J.
Gilbert 4-7650

GORMLEY FUNERAL HOME

335 UNION STREET
HACKENSACK, N.J.
Hubbard 7-1010

CLIFFORD H. PEINECKE

1321 TEANECK ROAD
WEST ELEANOR, N.J.
Francis X. Fahey, Manager
TE 7-2332

HUNT FUNERAL HOME

1601 PALISADE AVE.
FORT LEE, N.J.
James A. Hunt, Director
Windor 4-1202

THOMAS J. DIFFILY

41 AMES AVENUE
RUTHERFORD, N.J.
Webster 9-0098

HENNESSEY FUNERAL HOME

232 KIPP AVENUE
HASBROUCK HEIGHTS, N.J.
Atlas 8-1362

ESSEX COUNTY

MURPHY FUNERAL HOME

DIRECTORS
GRACE MURPHY
WILLIAM T. NEELY
301 ROSEVILLE AVENUE
NEWARK, N.J.
Humboldt 3-2600

GORNY & GORNY MORTUARY

303 MAIN STREET
EAST ORANGE, N.J.
Orange 2-2414

L. V. MULLIN & SON

976 BROAD STREET
NEWARK, N.J.
Market 3-0660

PETER J. QUINN

Federal Director
320 BELLEVILLE AVENUE
BLOOMFIELD, N.J.
Pilgrim 8-1260

GORNY & GORNY MORTUARY

399 HOOVER AVE.
BLOOMFIELD, N.J.
Pilgrim 3-8400

FLOOD FUNERAL HOME

Andrew W. Flood, Mgr.
112 So. Munn Ave.
East Orange, N.J.
Orange 4-4445
Market 2-2530

HUELSENBECK MEMORIAL HOME

1108 So. Orange Ave.
Newark 6, N.J.
Karl W. Huelsenbeck
Director
ESsex 2-1600

CODEY'S FUNERAL SERVICE

77 PARK STREET
MONTCLAIR, N.J.
Pilgrim 4-0005

GEORGE AHR & SON

700 NYE AVENUE
IRVINGTON, N.J.
ESsex 3-1020

REZEM FUNERAL HOME

579 Grove Street
Irvington, N.J.
ESsex 2-8700

STANTON FUNERAL HOME

561 FRANKLIN AVENUE
NUTLEY, N.J.
North 7-3131

CODEY'S FUNERAL SERVICE

69 HIGH STREET
ORANGE, N.J.
Orange 4-7554

MURPHY MEMORIAL HOME

102 FLEMING AVENUE
NEWARK, N.J.
Market 3-0514

JOHN F. MURPHY

480 SANFORD AVENUE
NEWARK, N.J.
ESsex 3-6053

JOHN J. QUINN FUNERAL HOME

323-329 PARK AVENUE
ORANGE, N.J.
Orange 3-6348

KIERAN FUNERAL HOME

101 UNION AVENUE
BELLEVILLE, N.J.
Plymouth 9-3503

FRANK MCGEE

525 SUMMER AVENUE
NEWARK, N.J.
Humboldt 2-2222

MURRAY FUNERAL SERVICE

MICHAEL J. MURRAY,
Director
206 BELLEVILLE AVENUE
BLOOMFIELD, N.J.
PI 3-2527

HUDSON COUNTY

JAMES A. McLAUGHLIN

591 JERSEY AVENUE
JERSEY CITY, N.J.
Oldfield 3-2266

WILLIAM SCHLEMM, INC.

539 BERGEN AVE.
JERSEY CITY, N.J.
JOHN J. CARTY,
MANAGER
Henderson 4-0411

EARL F. BOSWORTH

311 WILLOW AVENUE
HOBOKEN, N.J.
Oldfield 9-1455
Oldfield 9-1456

BUNNELL FUNERAL HOME

41 Highland Ave.
Jersey City, N.J.
Charles A. Stevens,
Manager
DElaware 3-6446

LAWRENCE G. QUINN FUNERAL HOME

298 ACADEMY ST.
(at Bergen Square)
JERSEY CITY, N.J.
SW 8-8114

RIEMAN FUNERAL HOME

1914 NEW YORK AVENUE
UNION CITY, N.J.
Union 7-6767

ROBERT J. SMITH

(Successors to Egle & Egle)
250 CENTRAL AVE.
JERSEY CITY, N.J.
659-3377

LEBER FUNERAL HOME

20th ST. & HUDSON BLVD.
UNION CITY, N.J.
Union 3-1100

HOWARD J. BRENNAN

6414 BERGENLINE AVE.
WEST NEW YORK, N.J.
Union 7-0373

WILLIAM SCHLEMM, INC.

2200 HUDSON BLVD.
UNION CITY, N.J.
WILLIAM SCHLEMM,
MANAGER
Union 7-1000

MORRIS COUNTY

SCANLAN FUNERAL HOMES

781 Newark Pompton Tpk.
Pompton Plains, N.J.
TE 5-4156
SH 2-6433

PASSAIC COUNTY

QUINLAN FUNERAL HOME

27-29 HARDING AVENUE
CLIFTON, N.J.
PRescott 7-3002

HENNESSEY FUNERAL HOME

171 WASHINGTON PLACE
PASSAIC, N.J.
PRescott 7-0141

GORNY & GORNY MORTUARY

519 MARSHALL STREET
PATERSON, N.J.
MULberry 4-5400

GORMLEY FUNERAL HOME

154 WASHINGTON PLACE
PASSAIC, N.J.
PRescott 9-3183

UNION COUNTY

MILLER-BANNWORTH FUNERAL HOME

1055 EAST JERSEY ST.
ELIZABETH, N.J.
ELizabeth 2-6664

GORNY & GORNY MORTUARY

330 ELIZABETH AVENUE
ELIZABETH, N.J.
ELizabeth 2-1415

HELP WANTED FEMALE

WE HAVE OPENINGS FOR FEMALE-STEENO

TYPIST

MALE - SALES

ENGINEERS

EXECUTIVE

"MANY OTHERS"

BURNS

EMPLOYMENT AGENCY

Broad & Market MA 3-7108 NEWARK

UPSTAIRS MAID

Middle aged woman preferred, without dependents, live in, for refectory in Morris County. Reply Box 177, The Advocate, 31 Clinton St., Newark, N.J. 07102.

HOUSEKEEPER, COOK, live in, refectory in Union City. References, every Thursday and alternate Saturdays at: Excellent salary. Reply Box 177, The Advocate, 31 Clinton St., Newark, N.J. 07102.

NURSE AIDE for semi-invalid, reasonable salary PLUS 2 room apt., furnished for couple, exchange 4 day week. References. REBROW 1-5864.

HELP WANTED MALE

Advertising Sales Representative for leading Catholic publication. Experience necessary. salary plus benefits, transportation, hospitalization and pension plan. Send resume, letter and photo to: Box 123, The Advocate, 31 Clinton St., Newark, N.J. 07102.

BUSINESS OPP.

Barber Shop (upper Valleyburg) Newark. Excellent facilities. Air conditioned. New. Reasonable. REBROW 4-6212.

FOR SALE

BARNEY'S WAREHOUSE LIQUIDATED OUTFITS

Complete Range of Fine Sales Buy Used Cars for the Unemployed. 1 Room - 1/2 Bath - 4 Rooms.

BARNEY'S SUPERMARKET DISCOUNT FURNITURE WAREHOUSE

300 Franklin Ave. OFF ROUTE 21, NEWARK. Open Mon., Wed., Fri. 9A. Park on our premises.

PATERSON DRIVE-IN OUTLET

40 River St. 1st fl. from Main. Open Mon., Tues. & Fri. 9A.

AUTOMOBILES - USED

1963 BUICK RIVIERA. Full Power, low mileage, new condition. Sacrifice. EX 1-2488.

AUTO DEALERS - NEW CARS

CADILLAC

SALES & SERVICE

CENTRAL CADILLAC INC.

Fine Selection of Used Cars. 800 Central Ave. Newark. Phone MA 4-2255

BROGAN CADILLAC-OLDS

New Jersey's Largest Cadillac Distributor. Authorized CADILLAC - OLDS SALES & SERVICE. 750 Passaic Ave. Clifton, N.J. GR 3-2506

SPERCO MOTOR CO.

CADILLAC - OLDSMOBILE

SALES - SERVICE - PARTS. 401 MORRIS AVE., SUMMIT, N.J.

MOORE CHEVROLET

Established Since 1922. SALES - SERVICE - PARTS OR USED CARS. Dial EL 4-3700. 805 N. Broad St. Elizabeth

CHEVROLET SARGENT MOTORS INC.

Authorized SALES & SERVICE. 80 Ridge Rd., N. Arlington WY 1-0000

CHEVROLETS

SAVE HUNDREDS. Choose from a large selection of All Models - Drastically Reduced! L & S CHEVROLET "OUR REPUTATION IS YOUR PROTECTION" 1277 Morris Ave. - Union MU 6-8800

CHEVROLET

CONVAIR CORVETTE KONNER CHEVROLET "One of America's Largest Chevrolet Dealers" 473 Bloomfield Ave. Caldwell CA 6-6666

DEMARTINI CHEVROLET

Authorized Sales Service CHEVROLET - CORVETTE - CONVAIR - CORVETTE Complete Line of Good Used Cars 808 Atlantic Ave., Cliffside Park

AUTO DEALERS - NEW CARS

CHEVROLET - PLYMOUTH - VALIANT

TOWNE MOTORS INC.

Direct Factory Dealer Sales - Parts - Service Used Cars - Body Shop Phone Hunter 6-1400 15 St. George Ave., W. Linden, N.J.

ZRAICK FORD

PATERSON'S NEWEST & FINEST FORD DEALER. Factory Authorized SALES - SERVICE - PARTS. Complete Line of Fine Used Cars. MU 4-4400. 800 Market St., Paterson

EDWARDS FORD

Authorized SALES & SERVICE FORD CARS & TRUCKS. FALCONS - FAIRLANES - THUNDERBOLTS - A1 USED CARS. TE 5-3200. HAMBURG TPK., WAYNE, N.J.

PATERSON LINCOLN-M



NEWMAN PROJECT — The National Newman Foundation has announced plans to raise \$5 million for the Newman Apostolate's activities on behalf of some 600,000 Catholic students on secular college campuses. Examining a personal letter of commendation from Pope Paul at the annual meeting of the Newman Board of Trustees are Andrew P. Maloney of West Orange, Archbishop John P. Cody of New Orleans (left) and Auxiliary Bishop James W. Malone of Youngstown, Ohio. Maloney was reelected president of the foundation.

Backs Bible Study

State Federation Turns Down Resolution on Prayer Issue

TRENTON — The New Jersey State Federation of District Boards of Education, at a delegates' meeting here Dec. 7, turned down a resolution which would have committed it to take "whatever action necessary, including pressure for a Constitutional amendment," to restore prayer and Bible reading to public schools.

THE ACTION was not unexpected. The federation's executive committee in November issued an opinion opposing the resolution. The resolution originated with the Cape May County board of education.

No exact count of the federation's vote was taken, but it was opposed by a "substantial majority," according to one spokesman.

The meeting also tabled a resolution in support of the Becker bill to amend the U.S. Constitution. The vote was 35-28 and the resolution cannot be taken up again until the next meeting in May and then only at the request of a majority of the delegates.

The executive committee

said the growing diversity of religion within communities made it necessary to protect the rights of minorities and that a constitutional amendment "might start a trend toward linking Church and State and resultant lessening of religious freedom."

It added that it was opposed to the resolution because "no amendment could

Lay Teacher Ratio Higher

WASHINGTON — Lay teachers in U.S. Catholic grade schools now make up 32% of the teaching staff, compared with 9% 10 years ago.

In five U.S. dioceses, lay teachers make up 50% or more of the elementary school teaching staff. The highest ratio in the nation is 69% found in both New Orleans and Baton Rouge, La.

THESE FIGURES are reported by William D. Pfizum, a graduate student at the Catholic University of America, in an article in the November issue of the Bulletin of the National Catholic Educational Association.

Pfizum says that in the 1962-63 school year there were 111,312 teachers in Catholic elementary schools, 35,571 of them lay teachers. There was a drop in the number of Sisters teaching in elementary schools between 1961 and 1962 from 78,118 to 75,741, even though the total number of religious teachers did not decrease.

Action Urged On Rights Bill

WASHINGTON (NC)—Presidents of diocesan councils of Catholic men and women throughout the country were urged to request their congressmen to sign a discharge petition to get the civil rights bill out of the House Rules Committee.

Without committee endorsement, the measure can only be brought to the House floor if the signatures of 218 Congressmen are on a discharge petition.

Messages from the headquarters here of the National Council of Catholic Men and the National Council of Catholic Women urged that leaders of councils and of council affiliates send telegrams to Congressmen requesting their signatures on the discharge petition.

Knights Plan Memorial Day For President

UNION CITY — Charles W. Gardner, state deputy of the Knights of Columbus, has designated Dec. 29 as Kennedy Memorial Day and has asked all members of the order to honor the memory of the late President that day.

In a letter to grand knights, Gardner asked them to arrange for the corporate reception of Holy Communion on that day "in memory of our martyred President and brother knight."

The state deputy suggested that arrangements be made for this tribute to take place at the 8 a.m. Mass "in the largest church in your community."

Late President's Memorial Set

WASHINGTON (NC)—President Johnson will speak at an interfaith candlelight service Dec. 22 at the Lincoln Memorial that will conclude a month of national mourning for President Kennedy.

Thousands of candles will be lit at dusk from a torch ignited at the "eternal flame" that burns at the late President's grave in Arlington National Cemetery.

St. Patrick's Guard Sets Memorial Mass

NEWARK — The St. Patrick's Guard of Honor of New Jersey will hold a Solemn Requiem Memorial Mass for President Kennedy Dec. 14 at noon in Sacred Heart Church.

The Mass will replace the annual Christmas luncheon. It will be offered by Msgr. Thomas J. Conroy, pastor of Sacred Heart and chaplain of the guard, who will also give a eulogy.

Kennedy Council

NORTH WALPOLE, N.Y. (NC) — A Knights of Columbus council organized here was named for the late President John F. Kennedy.

Parochial Schools Included

Report Recommends Driver Education

TRENTON — A program which would provide state funds for driver education programs in both public and parochial schools was recommended by a legislative commission Dec. 9. The program would go into effect in 1965.

Under the plan, driver's licenses would be issued at the age of 17 only to those who had completed the course. Others would have to wait until they were 19 to take the driver's test.

ANY APPROVED school would be able to take part in the program, but it would not be compulsory. The state, by charging an extra dollar for driver's licenses, would provide funds to cover the major share of the cost to the local districts or individual parochial or private schools.

If a school did not elect to set up a program, its students would still be allowed to enlist in the course at any nearby school, which would be permitted to charge them a fee.

Legislation to implement the commission's suggestions is expected to be introduced during the 1964 session of the legislature. It has the backing of State Commissioner of Education Frederick M. Raubinger, who was a member of the commission, and State Motor Vehicle Director Ned J. Parskian.

Suggests 9th Grade In Catholic Schools

PITTSBURGH (NC) — The superintendent of Pittsburgh diocesan schools has advocated establishment of district Catholic grade schools and addition of a ninth grade to the existing system to meet the parochial school crisis.

In his annual report, Msgr. John B. McDowell also recommended continued experiments with the shared-time program and opposed abandoning certain grades, as some educators have suggested.

USE OF THE Bible in connection with courses in history, literature and ethics was approved by the executive committee, provided that it was presented in an "objective way not favoring any particular sect or viewpoint."

It added that reading of the Bible was prohibited "only when done as part of organized religious observance or with a view to indoctrination of religious beliefs."

In line with this last, Garfield this week instituted a program of study in the Ten Commandments in high school classes. Students themselves are conducting the program, with the teacher deciding what is to be discussed in each lesson.

The program has been approved as legal by Garfield board attorney Vincent P. Rigolosi. Superintendent of Schools Carl J. Pecoraro said that he will request reports from teachers after it has been in effect for about a month and will then make a report on its effectiveness to the board of education.

THE AWARD is presented annually for the most beautiful building constructed in Newark during the previous year and was given to Sacred Heart for its new grammar school. The 1962 award had been given to St. James Hospital.

ANOTHER bone-chilling winter ahead?

the Regis is the perfect place for active retirement in sunny central Texas!

Centrally located in the heart of Waco, The Regis is just a short walk from downtown shopping, theatres, amusements. A comfortable residential hotel, The Regis offers you privacy when you need it. You have all the freedom of your own home to come and go as you please. Accommodations are reasonably priced from \$150 per month, including meals.

Mass offered daily by resident chaplain.

Beauty Shop.

Daily hotel transportation to golf course and other points of interest.

Special diets if necessary at no extra charge.

Weekly maid and linen service.

Barber Shop.

All rooms with individually controlled heating and air conditioning.

Mean annual Waco temperature is 67.5°.

Attractive furnished or unfurnished single or double rooms and two room suites.

For further information, write The Regis, P. O. Box 531, Waco, Texas. The Regis is operated by the Catholic Diocese of Austin, Texas.



PLANNING RESEARCH — Three Seton Hall University chemistry majors go over the results of their research program with Dr. Eugene T. McGuinness. The students, left to right, James Eberhardt of Westmont, Ronald Levandusky of Polymra and William Heim of Bellmawr. All are members of the honors program and are among 12 Seton Hall students receiving research grants from the National Science Foundation.

Debate Tourney At St. Peter's

JERSEY CITY — St. Peter's College will be host to 35 college debating teams this weekend when the annual Eastern Forensic League tournament is held here Dec. 12-14.

There will be three classes of competition: debating, extemporaneous speaking and persuasive speaking. Points scored in each division will be totaled to decide the eventual winner.

Registration is scheduled for Dec. 12 at 4 p.m. in the senior lounge of McDermott Hall.

ADVOCATE want ads are inexpensive and get results.

MORTGAGES

HOME IMPROVEMENT LOANS

ALEXANDER HAMILTON SAVINGS & LOAN ASSOCIATION

UNION VALLEY ROAD • WEST MILFORD

PATERSON PA 8-3159 HAWTHORNE

1963 MODELS

NO MONEY DOWN—IMMEDIATE OCCUPANCY

FIRST PAYMENT APRIL 1, 1964

TOMS RIVER AREAS

SILVER BAY POINT	\$ 9,990 & Up
Anchorage	\$15,990 & Up
Brookside	\$15,890 & Up
Squirrel Hill	\$14,990 & Up

Improved Building Sites Available
For Future Home Owners And Builders
Special Terms

We offer city water—city gas—paved streets—
curbs—storm sewers—near schools—
shopping—city transportation—
churches—recreation

FOR FREE BROCHURE
AND INFORMATION
WRITE TO:

• FILES
• FOLDS
• LUMBER
• CEMENT
• WOLMANIZED
• PILING

Silver Bay Point
147 Polkman Rd.
Silverton
Toms River, N. J.
349-5669

E. R. Loomis, Pres. Land Division of
GLEN ROCK LUMBER
& SUPPLY CO. INC. FAIR LAKE, N. J.
EST. 1899, N. J.

Direct Line Newark to Fair Lake
MA 2-5405
Fair Lake—TW 4-4305
Brick Town—TW 9-7900

• FINEST PRODUCTS
• FASTEST SERVICE
• LOWEST POSSIBLE PRICES

RUMBLEHEADS & BOCKS FINANCED

extra cash from year end stock liquidations, Xmas gifts & bonuses, and matured bonds can earn 4% interest*



Extra cash becomes a sound and profitable investment in a First National Savings Certificate. Buy one now! It begins earning 4% interest from the very first day, payable at the end of twelve months — the perfect incentive for leaving your savings intact, earning

more money for you month after month.

First National Savings Certificates are available at any one of our 11 conveniently located neighborhood offices serving Hudson County. Certificates are available from \$1,000 to \$25,000 in units of \$1,000.

THE 1ST NATIONAL BANK OF JERSEY CITY

Member Federal Deposit Insurance Corporation • Federal Reserve System

Main Office: One Exchange Place, Jersey City
... and ten other convenient offices in
Jersey City, Hoboken, West New York, Harrison and Kearny

MONEY TREE?

Not Quite... But We Do Have

PLenty of MORTGAGE FUNDS

- Conventional F.H.A. AND G.I. Mortgage Financing for Home Buyers
- Refinancing of Existing Mortgages
- Construction Loans for Builders & Developers
- Title Insurance

For Fast Dependable Service...
Come Straight to

GARDEN STATE TITLE INSURANCE CO.

500 Bloomfield Ave., Montclair, N. J. 07040
OPEN MONDAY EVENINGS 7 TO 9

Pro-Rector For College In Rome

ROME (NC) — Archbishop Martin J. O'Connor, rector of Rome's North American College, has announced the appointment of Msgr. James F. Chambers of the Buffalo Diocese as pro-rector of the college.

The Sacred Congregation of Seminaries and Universities made the appointment at Archbishop O'Connor's request so that he can devote more time to the other responsibilities he has been given by the Holy See. Archbishop O'Connor will continue as rector.

He said the pro-rectorship carries with it the authority for the ordinary administration of the college.

THE APPOINTMENT was made with approval of the U.S. Bishop's Committee for the North American College.

Since 1947, Archbishop O'Connor has been president of the Pontifical Commission for Motion Pictures, Radio and Television. He served on two council preparatory bodies and is vice president of the council Commission for the Lay Apostolate and president of the Council Press Committee.

Msgr. Chambers, 38, has been vice rector of the college for the past two years. He studied at Our Lady of the Angels Seminary near Buffalo and the North American College.

He was ordained Dec. 20, 1952, and obtained a doctorate in sacred theology at Gregorian University.

Forum Panel Will Discuss Council

WESTFIELD — Bishop John J. Dougherty, president of Seton Hall University, and James J. Norris of Rumson, lay observer at the second session of the Vatican Council, will take part in an interfaith panel discussion on the council Feb. 5 at Holy Trinity High School auditorium.

The discussion will climax the ninth annual Trinity Forum, which will also feature programs on theology, Sacred Scripture and motion pictures. The forum is presented by the lay societies of Holy Trinity parish, with George E. Keenen Jr. as chairman.

Joining Bishop Dougherty and Norris in the panel discussion will be Dr. George H. Williams of Harvard University Divinity School, who was a Protestant observer at the first two sessions of the council.

The moderator will be Msgr. Henry G.J. Beck, professor of Church history at Immaculate Conception Seminary.

The council will be the theme of all of the lectures. Frank J. Sheed, author and publisher, will speak on "Theology for the Layman" at the opening session Jan. 15. Rev. James C. Turro of Immaculate Conception Seminary will speak on a "New Approach to the Scriptures" Jan. 22 and Edward Fischer of Notre Dame University will speak on "Motion Pictures: Art and Morality" Jan. 29.

Birth Control Aid Dropped

WASHINGTON (NC) — Senate-House conferees have dropped a birth control authorization from the \$3.6 billion foreign aid bill.

In place of a provision authorizing use of U.S. tax funds to pay for birth control projects in aid-receiving countries, they agreed to language permitting money to be spent "to conduct research into the problems of population growth."

This was seen as a considerable step back from the original provision, which would have allowed expenditures "to conduct research into problems of controlling population growth and to provide technical and other assistance to cooperating countries in carrying out programs of population control."

The measure now has returned to the two houses of Congress where backers will seek to enlist concurrence in the compromise.

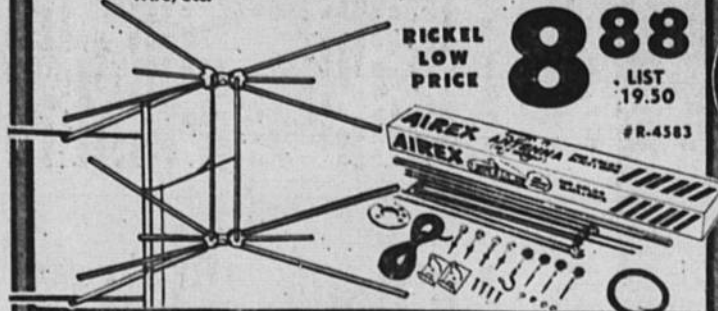
Family Life

CANA CONFERENCES
 Sunday, Dec. 15
 Newark, Newark (Valley), Rev. Neil Smith, 9-10
 P.R. CANA FOR THE ENGAGED
 Jan. 2-3 — Englewood, St. Cecilia's, 8-9
 Jan. 12-13 — Jersey City, St. Paul of the Cross, 8-9
 Jan. 19-20 — East Orange, Catholic High, 8-9
 Jan. 26-27 — Kew-Forest, St. Theresa's, 8-9
 HUSBAND-WIFE RETREATS
 (AD 5-601 or 01 5-601)
 Jan. 24-25 — The Carmel, Oakland, 8-9
 Jan. 31-32 — St. Joseph's Retreat, 8-9
 (AD 5-601 or 01 5-601)

REPEAT of a SELLOUT! Famous Airex TV ANTENNA KIT

TWO DAY STACKED CONICAL ANTENNA IDEAL FOR FRINGE AREA RECEPTION

- Revolutionary Three Way Mount Allows For Installations on Chimney, Roof, or Side Wall
- All Parts Included For Complete Installation... Antenna, Mast, Wire, etc.



RICKEL LOW PRICE **8.88** LIST 19.50 #R-4583

LIMITED COMMUNITY CCP CHARGE PLAN



You always DO BETTER AT

RICKEL

SHOP RICKEL and SAVE

SHOP EVENINGS TILL 10

CUSTOM 5-FOOT FINISHED WOOD KITCHEN

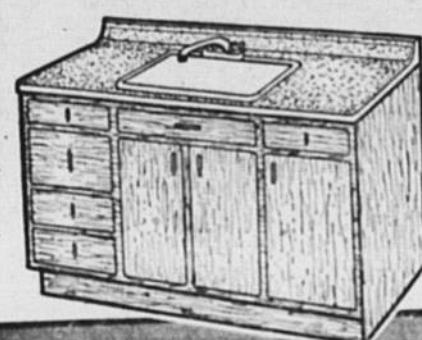
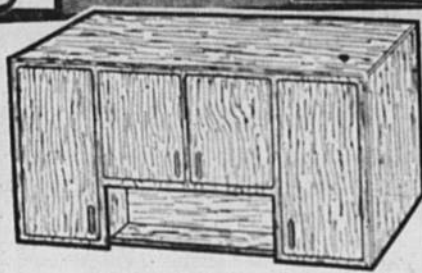
- ★ 5-FT. FURNITURE FINISHED SINK CABINET WITH LINE OF DRAWERS AND DOORS
- ★ 5-FT. FURNITURE FINISHED WALL CABINET
- ★ 5-FT. POST FORMED FORMICA TOP
- ★ 24 X 21" SINK WITH RIM
- ★ CHROME PLATED FAUCET AND STRAINER

NO MONEY DOWN!

GET YOUR DREAM KITCHEN OF TOMORROW TODAY!

ALL FOR ONLY **159.88** ATRENDIOUS VALUE!

SEE OUR COMPLETE DISPLAY OF CUSTOM DESIGNED KITCHENS IN WOOD AND LAMINATED FINISHES!



ALL STEEL WORK and HOBBY BENCH

- ALL STEEL FRAME
- 1 1/8" NO-MAR CONSTRUCTION
- LARGE STORAGE SHELF
- STEEL DRAWER with SAFETY SELF-STOP
- PEGBOARD PANEL with STEEL TOOL HOLDER

24.88 39.95 VALUE!



NO MONEY DOWN!

WEN ELECTRIC SOLDERING GUN

- 100 WATTS
- RIGID LONG LIFE TIP
- BUILT-IN SPOTLIGHT
- LIGHTWEIGHT
- COMPACT-EXTRA THIN
- HEATS IN 3 SECONDS



2.99 5.95 VALUE



TREE LIGHT SETS

INDOOR

7-LIGHT R-6982 **77¢**

15-LIGHT R-6983 **1.88**

25-LIGHT R-6985 **2.88**

OUTDOOR

15-LIGHT R-6988 **2.88**

25-LIGHT R-6990 **3.99**

NOVELTY LIGHT SETS

15-LIGHT Twinkle R-6986 **2.69**

24-LIGHT Starburst R-17064 **2.88**

48-LIGHT 6-Way Flasher Set R-17066 **2.88**

35-LIGHT Miniature Mr. Santa R-17065 **1.59**



COLOR WHEEL

Famous Penetray 4-COLOR MOULDED PLASTIC SHADE

4.99 LIST 9.95

RICKEL

COMPLETE WITH 150-WATT REFLECTOR BULB



ALUMINUM TREES

100% FIREPROOF!

6 1/2 Ft. POM POM TREE

4.99 VALUE 9.95

R-6994

SPOTTIE OUTDOOR FLOOD LIGHT

1.66 3.25 VALUE

Y-1352 • HEAVY DUTY • WALL BRACKET • RUBBER CORD • LAWN STAKE

R-2865

RICKEL POKER-TABLE SENSATION!



NO MONEY DOWN!

BEAUTIFUL ALL-PURPOSE

FURNITURE FINISHED WOOD

FOLDING UTILITY

POKER TABLE

PLUS SOLID TOP SERVICE COVER

Converts Table in Seconds... Ideal for Dining Table, Sewing Table, Children's Study or Play Table.

- Green Felt Center
- Eight Glass Ash Trays
- Quality Constructed for Longer Wear and Durability
- Seats Eight People Comfortably
- Smooth Blond Finish That is Easy To Keep Clean
- Positive Locking Folding Legs

ALL FOR ONLY

29.88

RICKEL HAS A COMPLETE POKER TABLE DEPARTMENT!



Available in

6-FT. LENGTHS (R-20073)

8-FT. LENGTHS (R-20074)

10-FT. LENGTHS (R-20075)

NEW POST FORMED FORMICA TOP

COMPLETELY POST FORMED

3.95 Lin. Ft.

• Full 25 inches deep

• White with Gold Flecked Pattern

PRICES EFFECTIVE ONE WEEK ONLY

ANOTHER RICKEL VALUE SENSATION! S&W 21-PIECE 3/8 AND 1/4 INCH COMBINATION SOCKET WRENCH SET

IDEAL FOR...

- Home Owners
- Small Engine Boat Owners

8.88 COMPLETE WITH METAL CARRYING CASE! R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

NEW FIN TUBE BASEBOARD RADIATION

Unit complete with element, cover and damper assemblies. Available in 4-ft. and 8-ft. lengths.

List 2.07 Lin. Ft. **1.44** Per Lin. Ft.

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

R-9923

RT. 10, SUCCASUNNA

1/4 Mile East of Ledgewood Circle

Open Daily & Saturday 9-10 JUSTICE 4-8181

RT. 22, UNION

1 Mile West of Flagship

Open Daily & Saturday 9-10 MURDOCK 8-8550

RT. 17, PARAMUS

4 Miles North of Route 9

Open Daily & Saturday 9-10 GIBERT 5-0700



Soeur Sourire with the guitar she calls Adele serenades the Sisters every day in her Belgian convent. In the U. S. almost a million records of her "Dominique" have been sold.

'Dominique'

The first and last verses of "Dominique" are translated as follows:

*Dominic, nic, nic
Just went away,
A poor wanderer, and
singing
On the highways, every-
where
Preaching of the Good
Lord . . .*

*Dominic, my good Father,
Keep us simple and gay
So that we may tell our
Brothers
Of Life and Truth.*



Sharing their joy with the world outside their Maryland

convent is the goal of the singing Religious of Jesus and

Mary, who have completed four albums.

Gently strumming her guitar and singing her way into recording history is the "Singing Nun" whose French folktype tune, "Dominique," is currently the top selling record in America. It's about St. Dominic.

With her pert and happy style, the crystal voiced "Soeur Sourire" (translated Sister Smile) from Belgium has sold almost a million single discs of the song and 600,000 copies of her first album of 12 numbers. Thus far, her Dominican convent has received close to \$100,000 in royalties which is earmarked for the missions.

On Jan. 5 she will appear on the Ed Sullivan Show in a sequence which will be taped in Belgium Dec. 28.

Although this is the first time that a song written and sung by a member of a religious order has made such a deep impression on pop music charts, the idea of "singing nuns" is not new.

The U. S. boasts of at least two convent groups tallying tidy sales on music marts. The Jesus and Mary Choral Group of Hyattsville, Md., and the "Singing (Dominican) Sisters" of Mt. St. Mary's College, Newburgh, N. Y., have both entered the field of recording popular music.

Coincidentally, both received their start from Columbia Records' artist and repertory chief, Mitch Miller.

"The Hyattsville group came to me with a test record in 1961," says Miller, the "sing-along" favorite. "I liked their sound immediately and wanted to help them. So, I directed them to one

of the producers on my staff, Ernie Altschuler."

Altschuler's keen ear was also delighted and he signed the young group to a regular artist contract. The group consists of 17 novices and professed members of the Religious of Jesus and Mary.

That fall, "Gesu Bambino," an album of Christmas carols was released. Enthusiastic praise came from listeners everywhere for the warm interpretations and unique arrangements of Mother Mary Laetitia, the choral director.

The group's next three albums contained sentimental standards, music from motion pictures or plays, and sometimes fresh or currently popular material. Each selection reflects the intensive work of the Sisters. The blending and emphasis of voices indicates a natural grasp of the meaning of every word they sing.

"Life of Love," their fifth album, was released last month and is the first to contain religious music exclusively.

Mother Mary Immaculata, R.J.M., who handles the business and promotional activities, explained that the group began its venture to raise money to expand their convent.

"A deeper meaning evolved," she observed. "After reading letters of praise and gratitude for the first record, I became convinced that our happiness could be shared by our singing."

Since the first album, they have received special permission to appear on

local TV shows and do public concerts.

Hearing of the success of the Jesus and Mary Choral Group, the "Singing Sisters," of Newburgh decided that this might be the way to ease some of the costs of their new novitiate and their college for women. The 60-voice chorus came to Miller's attention through a priest, the brother of one of the Sisters.

"When I first heard them," Miller says, "I knew that by professional standards they were very good. Their style was all their own and needed no changing. I volunteered my personal backing along with the use of Columbia's facilities."

Their first effort was "Joy," completed in one grueling day of hard work at Columbia's studios. The album features such tunes as "You'll Never Walk Alone," "Seventy-Six Trombones," "La Mer," and others in the popular vein.

The arrangements by musical director, Sister Jeanne D'Arc, O.P., were so well executed that in this area, Miller did not intrude.

"There were two reasons I advised them to try an album of popular music," said Miller. "The most obvious is that profits lie where there is a more general appeal."

"Mainly, I discovered that the Sisters are people who love to laugh, sing, and enjoy life. I wanted to bring out their personality in song."

Miller has invited the "Singing Sisters" to make an appearance on his TV show Dec. 30.

Then, millions will see the thought behind that second reason.

TOPIC

The Advocate

■ MUSIC

New Recording Stars: The Sisters

BOOKS

The Awakening Years

By ANNE BUCKLEY

BRINGING YOUR CHILD TO GOD, by Xavier Lefebvre, S.J., and Louis Perin, S.J. Kenedy. 178 pages. \$3.95.

"God is angry with you," is something that should never be said to a pre-school child. The need for love is such a strong psychological fact of life at age 3 to 5, say Fathers Lefebvre and Perin, that, "the fear that his heavenly Father or Jesus no longer loves him will be as disastrous for the child of this age as it is offensive to God's goodness."

On the other hand, the title, "Baby Jesus," is to be avoided when talking to tots of Christ. "Only a God of greatness and strength corresponds completely to the aspirations of a child who is trying to grow," say the authors.

And that is what this remarkable little book is all about — understanding the growth of a pre-school child and grafting onto this growth, in appropriately measured steps, a religious awareness which will be a firm and real basis for his whole spiritual life.

The result of a 10-year study under auspices of the Center of Pedagogical Studies in Paris, the book is the fruit of wide psychological knowledge and deep theological understanding. But it is intended for parents and pre-primary teachers (who'll have to apply themselves to get the most out of this sometimes awkward translation).

The fact that the ages between 3 and 5 are a fertile period of development of a child which if not utilized can never be recalled ought to be enough to recommend study of how

Love Is the Key

If our teaching of religion does not aim at revealing the love of God to this little baptized child, it will be seriously misleading and unable to satisfy his deeper longings. He will not be wholly captivated and his religion will run the risk of being no more than empty adoration with no heart behind it. Whenever he hears God mentioned, the child should feel love.

best to utilize it.

There are ideas here that are not new — a peaceful environment is important to the child, and the reverent, joyful faith of those around him will be a major influence in his own religious development.

There are others which, while often stated, bear the pointed repetition made here — the child has a dignity of person which should be respected and he is entitled to truth in answer to his questions. The authors caution against making the works of God seem like the magic of fairy tales.

And there are some ideas that will probably surprise some — the need for a period of silence, stillness, "quietening down" in the child's day, as a prerequisite for prayer, hearing a Bible story, or any other religious activity. It may be a deal more difficult to unplug the overloaded wiring of the Amer-

Occasional periods of silence, frequent contact with nature — these are two of the elements in a plan for "Bringing Your Child to God" outlined by the French Jesuits, Xavier Lefebvre and Louis Perin.



ican home than it would be in France but "... everything possible should be done that each day the child may have a short period of real silence filled with the presence of God," say Fathers Lefebvre and Perin.

Along with such ideas is provided a year's program of religious formation, keyed to the liturgical year. It consists of specially selected and worded Bible stories, with recommended applications for the child, and simple little prayers, often accompanied by gestures to enhance the child's understanding of the words.

Love is the theme — God is great and good and beautiful and He loves us, we are his friends. Sin and hell are not dwelled upon at this stage in the

child's life. This is the time for learning to experience joy in living with God.

There is not a line of sentimentality in "Bringing Your Child to God." It is as much a father's book as a mother's. It is practical, sometimes down to the most minute detail of terms to use and procedures to follow (the first visit to church, for example, and the answer to the comment, "I didn't see Jesus.")

Most of all it is the child's book, and fortunate indeed will be the child whose awakening years have been formed according to the plan here presented.

The Great Debate

By JERRY COSTELLO

RELIGION AND CAREER. A study of College Graduates, by Andrew M. Greeley. Sheed & Ward. 267 pages. \$5.

There is something of interest for the general reader in Father Greeley's newest book, but it is buried under a staggering load of charts, tables and sociological shop-talk.

The array is so formidable (the tables and related matter take up nearly half the book) that the layman — in this case, the non-sociologist — might well be tempted to stop looking.

No criticism of the content is implied; it is simply that the method of presentation highly limits its appeal.

Father Greeley is a noted critic of the self-critics of American Catholicism, the purveyors of gloom-and-doom who constantly lament the sad state in which we find ourselves. His defense of matters ecclesiastical may be a little glib at times. In recent columns in The Advocate he dismissed parents' worries about parochial school class sizes and teacher qualification as fashionable fears inspired largely by a breakdown in communication between pastor and parishioner. This overlooks, I believe, some very real concerns about the state of parochial education.

"Religion and Career," however, deals less with opinion than with fact, the facts in the case being the results of a survey of the 1961 graduation classes of American universities undertaken by the National Opinion Research Center.

Father Greeley used the survey to investigate certain widely-held notions about the intellectual level of American Catholicism — notions which reflect unfavorably upon the Church and her people. Among them: Catholics are less likely to go to college; Catholics will not be inclined to go into the physical sciences; Catholics

will not be as interested in economic activity as Protestants but will be more concerned with security.

Father Greeley's findings indicate that the performance of Catholics in these fields differs little from those of other faiths. The evidence presented suggests that Catholics at secular or Catholic schools "can go through the process of higher education, share the values of the American intellectual tradition and still remain faithful members of the Church."

The author gamely concedes that the way is yet to be found "in which survey research material can be presented in exciting fashion" and that "to make matters worse, in this particular report, the facts that are being reported usually concern the absence of difference."

With this understanding and a reasonable amount of perseverance, the reader interested in the "great debate" on the intellectual qualities of American Catholicism will find something of value.

By JOSEPH R. THOMAS

THE LAYMAN IN THE CHURCH AND OTHER ESSAYS, by Rev. Edward Schillebeeckx, O.P. Alba House. 91 pages. \$2.95.

One wonders what was in the mind of the Alba House editors in bringing out this volume. Father Schillebeeckx, a council advisor to Bernard Cardinal Alfrink of Holland, has been widely published in Europe and something more representative of his work would have been welcome as one of his first books in America. Further, of the four essays included here, the two on the Vatican Council were outdated with the opening of the second session in September.

The other two — one provid-

Paging ...

JESUS CHRIST, His Life, His Teaching and His Work, by Ferdinand Prat, S.J. (Bruce, \$10)

The two-volume life of Christ, now complete in one volume, combines contemplative reverence with the kind of historicity which presents all possibilities and debunks the pretty apocrypha; a basic for the serious Catholic reader.

ST. MARTIN DE PORRES, by Giuliano Cavallini. (B. Herder, \$2.95)

Pronounced by the Dominican Master General "an official biography" this profile of the first Negro saint (by a member of a Dominican secular institute who recently taught at the College of St. Elizabeth) is strong on analysis of Martin's spirituality and pointed in making application thereof.

THE CHURCH IN THE SERVICE OF LIBERTY, by Constantine Amery. (Herder & Herder, \$2.95)

An indictment of the more diabolical materialistic and communistic restraints on individual liberty in the light of Church teachings on human dignity.

ing the title and the other concerned with Christian death — are excellent.

Of most interest is his essay on "The Layman in the Church." In 28 pages the Dominican theologian from the Catholic University of Nijmegen, the Netherlands, covers a lot of territory.

Father Schillebeeckx argues that the layman participates in the apostolic mission of the Church but not in the authoritative aspect of this mission, this being the work of the hierarchy. In company with most theologians, he sees the secular world as the mission area for the laity.

By ED GRANT
THE CRUCIBLE OF LOVE, by E. W. Trueman Dicken, Sheed and Ward. 348 pages. \$8.50

An Anglican minister who led a most active life before ordination — as an intelligence officer in World War II and in refugee work afterwards — has turned his attention to the works of the most famous contemplatives of the post-Reformation era, St. Teresa of Avila and St. John of the Cross.

The main body of the work is devoted to a detailed exposition of the saints' study of the various gradations of prayer — from the simple vocal prayer familiar to all Christians to the deepest type of unity with God, commonly termed mysticism.

The great value of Father Dicken's approach is that he keeps a firm grasp on the connection between the strong individual approach of the saints, particularly St. Teresa, and the framework from which they developed their own approach to sanctity.

Two Mystics

There is thus a brief, but pointed, history of the Carmelite reformation in Spain, a chapter devoted to the doctrinal background, chiefly scriptural, which sanctions the individual's attempt to approach the Almighty and a final review pointedly asking the question, "Is Contemplation for All?"

It would seem that the best approach to reading this work would be selective. The opening chapters on the saints themselves and their major works, treated in a general manner, plus those mentioned above on doctrine and the application of contemplation to the faithful in general should appeal to anyone interested in the subject of prayer and its personal application.

Those chapters which delve more closely into the practices and ideas of St. Teresa and St. John will be most appreciated by those already advancing along the paths pioneered by the two great Carmelites.

The great virtue of this book lies in its clarity of style. Unlike many of the modern continental Catholic writers examining the same problem, Father Dicken is able to present even the most complex of the saints' ideas so that even the theological novice can understand them.

Moreover, there is at no time a writing down to the reader. Father Dicken firmly believes that prayer is the business of all Christians and that all can at least hope to travel along the road toward the heights reached by the saints. But he also understands the stumbling blocks.

His words on the value of the rosary. "It may well be that a much wider and better-informed use of the rosary would prove highly beneficial to the spiritual life of many Christians," are especially inspiring in this age of ecumenicism.

The Layman 'Co-Operates'

He denies, however, that Catholic Action — a specialized form of the lay apostolate — is the "participation of the laity in the apostolate of the hierarchy," a definition given to Catholic Action by Pope Pius XII. Rather he sees Catholic Action as lay "co-operation" with the hierarchy in areas mandated by the hierarchy, which retains full control over this particular aspect of the apostolate.

He touches on the scope of the apostolate, characteristics of the lay status and possible dangers posed by increased awareness of their mission by laymen. His writing is compelling enough to have warranted a larger selection.

Fun at the Council

By JOSEPH R. THOMAS
PRIEST IN THE PIAZZA, by Rev.
Bernard Basset, S.J., Academy Librar-
y Guild, 112 pages, \$2.50.

In Rome, you don't "take" a bus ride. If you are a native, you compete in it. If you are a visitor, you experience it. It is somewhat like falling into a tangle of beagle hounds who have just freed a 'coon.

At any rate, you don't subject a Bishop to one.

Father Basset knew this. But what is one to do when the Bishop insists? So, upper lip stiff, he and his Bishop ventured forth and the result is a chuckle-provoking chapter in a chuckle-filled book.

This is the second book of

Marriage Manual

By JERRY COSTELLO
BIRTH CONTROL AND CATHOLICS,
by Mgr. George A. Kelly, Doubleday, 284 pages, \$4.95.

The increasing amount of public discussion on the physical aspects of marriage has resulted in a great many thoughtful and informative works on birth control by Catholic authors. Few of them are as complete as this.

The author covers a broad range of related topics — the meaning of Christian marriage, various forms of contraception, family size, and limitation through periodic continence.

This is in harmony with Mgr. Kelly's statement that any consideration of the birth control question must be a comprehensive one. "Involved

is a whole philosophy of sex, marriage and parenthood. Christian marriage is not defined exclusively by the production or elimination of babies. When sexual satisfaction is completely divorced from the basic reason for sexual faculties in the first place, then the marriage relationship has an entirely different significance than when the couple always relate sex to parenthood, even when they are not contemplating pregnancy."

It is this approach which separates Christian works of this sort from secular marriage manuals, and which differentiates the Church's attitude toward family planning from that of the nation's birth control forces.

Here is a clear and accurate statement of the Church's stand.

Father Basset's to be published in America. The first was "We Neurotics." Odd people filled its pages and it was funny. Normal people fill the too-few pages of "Priest in the Piazza" and it's funny too.

Its 23 chapters represent Father Basset's observations about what went on in Rome during the council and on the fringes of the council. There was the Japanese Bishop whose command of Italian ended at "no," the rumor about the Armenian Patriarch who challenged a Spanish Father to a duel, the pavement theology sessions, the cocktail party for non-Catholic observers.

If you are surfeited with council solemnities and the seriousness of it all, sample "Priest in the Piazza." It's a dashing-good cordial.

Ruins of the temple at Corinth, to whose people St. Paul wrote some Epistles, are shown in this illustration from the new "Encyclopedic Dictionary of the Bible," by Rev. Louis F. Hartman, C.S.S.R. (McGraw-Hill, 2,534 pages, \$27.50). The book is a comprehensive reference for scripture study, containing detailed definitions and explanations, maps and illustrations.



THEATRE

Christmas Shopping on Broadway

Joan
Thellusson
Nourse



MY DESK telephone rings and a nice, half-apologetic voice starts in: "My young niece will be visiting us this Christmas. What's a good play to take her to?" Such calls come in often these days. For during this festive season theatregoing is traditional. And ticket shopping must usually be done in advance.

Recommending shows for others is, of course, a risky business. It's one thing to point out solid artistic merits or grave breaches of decorum. This is largely a matter of accurate reporting. But can the inquiring reader actually be given assurance that her niece will enjoy ecstatically this or that production? No, not while individual tastes vary so markedly.

What we can do, however, is suggest some factors worth considering.

First of all, does the prospective guest go regularly to Broadway hits? If so, better forget the surprise element and check preferences directly. If not, one of the big musicals may best fill the bill. Just from general statistics, American musicals seem to attract

more people than do straight plays.

And so many of those who are just starting to attend shows or who get tickets only once or twice a year feel that only the large, opulent presentation with singers and dancers, lavish sets and rich costumes gives them full satisfaction.

Youngsters of this persuasion may well like "Here's Love." This Meredith Willson spectacular has colorful parade and toyshop scenes, a rousing, catchy score, talented child performers, and a sagely appealing Santa Claus. Mary Martin's "Jennie" — with its onstage fire, soft shoe and Castle Walk dances, amusing episodes from old melodramas, and the lively "High Is Better Than Low" songs of the star herself is another good possibility.

With less appeal perhaps for junior playgoers, "110 in the Shade" still seems the best of this season's musical offerings to date. Inga Swenson is delightful as the spinster heroine in quest of romance. The music is interesting and unusually well integrated with the book. And the whole pro-

duction has a solid professional quality that should please even the more demanding among holiday theatregoers.

A second question worth posing is: Is the guest likely to be impressed only with the latest hit? Some there are who do feel this way. Ticket pressure is correspondingly heavy on new shows. But the very presence of long-run items indicates that many are not that insistent. And the fact is that a great number, and especially young theatregoers, do not follow stage news that closely. They merely want good entertainment. And this they may find in such earlier pieces as "Oliver!" "She Loves Me," or "How to Succeed."

Or, again, does the prospect go strictly for laughs? If so, there are quite a few amiable light comedies. Among those featuring broader, simpler humor are "Barefoot in the Park," "Enter Laughing" and "Never Too Late." And for the more sophisticated there are "Beyond the Fringe," "Mary, Mary," and the two short plays "The Private Ear" and "The Public Eye."

Some, however, want neither

musical nor merry trifle. For them it's serious drama or nothing. And at the moment there's not much of this available. "Luther" is undoubtedly the most brilliant offering theatrically. But there are those who won't care for the subject matter. Albee's "Ballad of the Sad Cafe," while well acted, is a dreary, morbid piece. And "A Case of Label" isn't very interesting.

Finally, there are those who like to see favorite stars in person. These will applaud Mary Martin, even if "Jennie" is not her greatest show. But Claudette Colbert fans are not given much in her comedy "The Irregular Verb to Love." And Charles Boyer enthusiasts will find his "Man and Boy" contrived and rather sordid, despite their idol's masterly performing. As for Kirk Douglas' "One Flew Over the Cuckoo's Nest," once more the star is extremely likeable, but the work itself is shallow and decidedly off-color.

Still, despite the obvious gaps, there does seem to be something for almost everyone. Now, let's see. Which one will our niece like best?

CINEMA

Of Men and Non-Men

James
W.
Arnold



WHAT HAPPENS when an aging cowboy actor — with, let's face it, more success than his abilities merit — begins to think he has something to say to the world other than Giddyap and Howdy Ma'am? "McLintock!" is a startling example.

The film is partly a good-natured slapstick western reminiscent of the playful masculine rowdiness captured so well by director John Ford in his cavalry epics and in "The Quiet Man." But mostly it is the political and social philosophy of John Wayne, a subject only slightly more entertaining than the bee-keeping practices of the ancient Egyptians.

Duke, the slit-eyed, rolling-gaited veteran of hundreds of oathburners over the past 30 years, did not write the script. "McLintock!" was produced by one Wayne son and stars another (an amiable youth who has inherited the family gift for acting). It is directed by Andrew McLaglen, the son of an old colleague, and clearly cut in the mold of the Wayne-McLaglen-Ford triumphs of the past. The movie is classic Wayne with the demi-god's obviously fervent approval, and it is more sad-

dening than edifying to the viewer.

Manhood, according to the Wayne gospel, means being tough and proud and rich and able to hand out favors to lesser men judged worthy of them. It means drinking big and fighting big and belting a woman when she gets too uppity. (Girls like it that way.) It means handling cigars and horses, and being a dead shot. It means being baffled by big words (like unprepossessing, impugned and petulant); it means numerous sexual conquests.

The Wayne Man leans more to action than talk (diplomacy and law are not much trusted). The non-men are talkers. They can't drink or fight, but they like music and dancing. The non-men are Easterners mostly, simple-minded college valedictorians who wear glasses from too much reading, use words like "Mercy!" instead of swearing, and call a man a reactionary for selling at a profit.

The non-men accept charity (from bureaucrats, not cattle barons) and they usually work for the government, which is stupid and arbitrary. The worst sin for a Wayne Man is to give

anybody anything. He decides when and how he will obey the government and when and how he will defy it. He has earned success by nobility and hard work — and by robbing the Indians of their natural resources.

The movie is not completely a collection of insults and clichés. Maureen O'Hara and Stephanie Powers are attractive, and it is mildly amusing to see people getting spanked or falling downstairs or into mud puddles and water buckets or getting covered with molasses and feathers. But mostly there is the conviction that Duke Wayne should have been headed off at the pass.

ONE DAY the movies will do justice to John F. Kennedy, whose life had more drama and glory than are dreamed of by epic poets. In the meantime we have "PT. 109," which is an adequate film, thanks to Cliff Robertson's dignity and warmth and Robert Surtees' magnificent photography.

The movie fails to approach the depth of the man. But audiences who allow for its faults may now find it moving, particularly in its emphasis on

the young Navy lieutenant's simple courage, strength of will and dedication to his job. These words, applied too often to beatnik playwrights and football halfbacks, have regained their awesome meaning.

One commentator observed that the assassination revealed the thin veneer of civilization overlying man's basically brutal nature. The whole Kennedy story will always be tragic in the classical theatrical sense: the strange interlocking of triumph and disaster, hope and despair that has dogged man since time began. It involves drama's greatest theme: the problem of evil and suffering in the world, its apparent arbitrariness and cruelty.

The artist makes pain bearable. We can endure tragedy, F. L. Lucas has written, because of "the sense that human splendor is greater and finer even in defeat . . . Tragedy, in fine, is man's answer to this universe that crushes him so pitilessly. Destiny scowls upon him; his answer is to sit down and paint her where she stands."

Art, like prayer, is God's mercy of consolation for the inconsolable.

I'm glad I save at The Howard!



For the period from December 1, 1962, through and ending November 30, 1963, Howard depositors have received over

\$19,500,000 IN DIVIDENDS

That is the amount The Howard Savings Institution has paid in dividends during the past year — the largest amount of interest dividends paid on savings in one year by any savings bank in the history of New Jersey. And here's something else of importance to savers: The quarterly dividend for the latest period ending November 30, 1963, was in excess of \$5,000,000.

This is the largest quarterly dividend payment ever made by The Howard. So you see it will pay you to put your savings to work at New Jersey's largest savings bank. If you don't have a savings account, open one as soon as possible and start getting your share of the generous dividends paid by The Howard. Simply fill out the coupon below and return it to the bank.

P.S. Our 1964 Christmas Club is now open.

FULL RATE — NO WAIT
Your savings start earning dividends immediately at the full rate of
4% a year
Current Quarterly Dividend on all balances of \$10 to \$50,000
From Day of Deposit
Compounded and Credited 4 times a year—
March 1, June 1, September 1, December 1.

The HOWARD SAVINGS Institution

Established 1857

The Largest Savings Bank in New Jersey—Assets in excess of \$570,000,000

Your Howard passbook can be used
at any Howard Office

MAIN OFFICE: 768 BROAD ST., NEWARK, N. J. 07101

OTHER OFFICES IN NEWARK

Bloomfield Ave. at Clifton Ave. South Orange Ave. at Sandford Ave.
Springfield Ave. at Bergen St. Plane St. at Raymond Blvd.
Chancellor Ave. at Clinton Place
(opening early in 1964)

IN SOUTH ORANGE: South Orange Ave. near Lackawanna Station
IN NORTH CALDWELL: 27 Bloomfield Ave. near Mountain Ave.

Insured by the Federal Deposit Insurance Corporation

THE HOWARD SAVINGS INSTITUTION
P. O. BOX 833, NEWARK, N. J. 07101

I enclose \$_____. Please open a savings account and send the passbook to me.
(To open your account: Make out your check or money order to The Howard Savings Institution. For a Trust Account, write on the back of the check "In trust for" and the full name of your beneficiary. For a Joint Account, write "Jointly with" and the name of the other person to share the account.)

Name _____

Address _____

City _____ State _____ Zip Code _____

Enclose with check or money order

A-24

TO OPEN YOUR SAVINGS ACCOUNT FILL OUT AND SEND THIS COUPON NOW

Text of Document on the Liturgy

NCWC News Service

Following is the full text of the Constitution on the Liturgy approved by Fathers of the Second Vatican Council and promulgated by Pope Paul VI Dec. 4.

INTRODUCTION

1. This sacred council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished," (1) most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.

It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek (2).

While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit (3), to the mature measure of the fullness of Christ (4), at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations (5) under which the scattered children of God may be gathered together (6), until there is one sheepfold and one shepherd (7).

3. Wherefore the sacred council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

CHAPTER I

General Principles for The Restoration and Promotion Of the Sacred Liturgy

I. The Nature of the Sacred Liturgy And Its Importance in the Church's Life

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:4), "who in many and various ways spoke in times past to the fathers by the prophets" (Heb. 1:1), when the fullness of time had come sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart (8), to be a "bodily and spiritual medicine" (9), the Mediator between God and man (10). For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us" (11).

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death and rising, he restored our life" (12). For it was from the side of Christ as He slept the

sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church" (13).

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by preaching the gospel to every creature (14), they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan (15) and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves.

Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him (16); they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8:15), and thus become true adorers whom the Father seeks (17). In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes (18). For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers... praising God and being in favor with all the people" (Acts 2:41-47).

From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the Eucharist in which "the victory and triumph of his death are again made present" (19), and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross" (20), but especially under the eucharistic species.

Special Supplement Marks Session's End

This special supplement to The Advocate contains the full texts of the two schemata formally approved by the Second Vatican Council, as well as Pope Paul's address to the council as it ended its second session last week.

The Schema on the Liturgy begins on this page. The Schema on Communications will be found on page six; the papal address is on page seven.

By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes (21). He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle (22); we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for



At Session's End Pope Paul VI kneels in prayer during Mass celebrated in St. Peter's Basilica on the eve of the conclusion of the Vatican Council's second session. After Mass he issued a motu proprio granting special faculties and privileges to Bishops.

some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory (23).

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom. 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance (24).

To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded (25), and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness" (26); it prays that "they may hold fast in their lives to what they have grasped by their faith" (27); the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire.

From the liturgy, therefore, and especially from the Eucharist, as from a fount, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain (28).

Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret (29); yet more, according to the teaching of the Apostle, he should pray without ceasing (30).

We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame (31). This is why we ask the

(Continued on Page 2)



(Continued from Page 1)

Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift" (32).

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual churches also have a special dignity if they are undertaken by mandate of the Bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

II. Promotion of Liturgical Instruction And Active Participation

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it.

A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects.

Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of holy scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture.

By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the Bishops. This is especially important when the service is to be broadcast in the Mass.

III. The Reform of the Sacred Liturgy

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, ac-

tively, and as befits a community.

Wherefore the sacred council establishes the following general norms:

General Norms

22. 1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the Bishop.

2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of Bishops legitimately established.

3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral.

Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the insights conceded to various places.

Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration, and it is from the scriptures that actions and signs derive their meaning.

Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and Bishops are to be consulted, from various parts of the world.

Norms Drawn From the Hierarchy and Communal Nature of the Liturgy

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their Bishops (33).

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

Norms Based Upon the Didactic And Pastoral Nature of the Liturgy

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful (34). For in the liturgy God speaks to His people and Christ is still proclaiming His gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church.

Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also

when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy:

1) In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable.

2) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its contents mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

3) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the Bishop should preside over the celebration.

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with Bishops of neighboring regions which have the same language.

4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

Norms for Adopting the Liturgy

To the Culture and Traditions of Peoples

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples.

Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

Wherefore:

1) The competent territorial ecclesiastical authority mentioned in Art. 22, 2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve spe-

(Continued on Page 3)

(Continued from Page 2)

cial difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

IV. Promotion of Liturgical Life In Diocese and Parish

41. The Bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the Bishop, especially in his cathedral church; they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the Bishop surrounded by his college of priests and by his ministers (35).

42. But because it is impossible for the Bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the Bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the Bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

V. The Promotion Of Pastoral-Liturgical Action

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art. 22, 2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art, and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest.

Under the direction of the above mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the Bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

CHAPTER II

The Most Sacred Mystery Of the Eucharist

47. At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection; a sacrament of love, a sign of unity, a bond of charity (36), a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us (37).

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration.

They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator (38), they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pas-

torally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the Faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world. (39)

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact (40), communion under both kinds may be granted when the Bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. 1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the council to extend permission for concelebration to the following cases:

- I. a) on the Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;
- b) at Masses during councils, Bishops' conferences, and synods;
- c) at the Mass for the blessing of an Abbot.
- II. Also, with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune:
 - a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;
 - b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

2. The regulation, however, of the discipline of concelebration in the diocese pertains to the Bishop.

III. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

CHAPTER III

The Other Sacraments And the Sacramentals

59. The purpose of the sacraments is to sanctify

men, to build up the body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith."

They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments; they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ, the fount from which all sacraments and sacramentals draw their power.

There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred council decrees as follows concerning their revision.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norm of Art. 36.

b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, 2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites in the Roman Ritual, whether they be pastoral or rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40, of this Constitution.

66. Both of the rites for the Baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of Baptism" is to be inserted into the Roman Missal.

67. The rite for the Baptism of infants is to be revised, and it should be adapted to the circumstances that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the Baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of Baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has

(Continued on Page 4)

(Continued from Page 3)

with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of Penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme Unction," which may also and more fittingly be called "Anointing of the Sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for Anointing of the Sick and for Viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made confession and before he receives Viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised, so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the Bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a Bishop is consecrated, the laying of hands may be done by all the Bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

"If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of Matrimony, the sacred Synod earnestly desires that these by all means be retained" (41).

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, 2, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of Matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of Bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

CHAPTER IV

The Divine Office

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise.

For He continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the Eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputized for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ Himself, together with His body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Thess. 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you do nothing" (John 15:5). That is why the apostles, instituting deacons, said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d) The hour of Prime is to be suppressed.

e) In choir the minor hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the liturgy and of the Bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a) Readings from sacred scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may rise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them

by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfil the task entrusted to them as perfectly as possible: this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of Art. 26.

2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

3. Any cleric bound to the divine office fulfils his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in 2 above, provided that the text of the translation is approved.

CHAPTER V

The Liturgical Year

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with special love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us.

By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to be faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the

(Continued on Page 5)

(Continued from Page 4)

Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred council has seen fit to decree as follows.

106. By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday.

For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the Eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3).

Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery.

If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offense against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Let the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER VI

Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song (42), and the same may be said of the fathers of the Church and of the Roman Pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the

needed qualities, and admits them into divine worship.

Accordingly, the sacred council, keeping to the norms and precepts of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be used, the provisions of Art. 36 are to be observed; for the Mass, Art. 54; for the sacraments, Art. 63; for the divine office, Art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but Bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy; therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies for use in small churches.

118. Religious singing by the people is to be skillfully fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, 2, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources.

CHAPTER VII

Sacred Art and Sacred Furnishings

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their

noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists.

In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites.

Thus, in the course of the centuries, she has brought into being a treasury of art, which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic Faith sung by great men in times gone by.

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let Bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship.

These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptismal, the proper ordering of sacred images, embellishments, and vestments.

Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of Art. 22 of this Constitution, the territorial bodies of Bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

(Continued on Page 8)

Text of Schema on Communications

Following is the full text of the communications schema, entitled *Decree on the Media of Social Communications*, approved by the Second Vatican Council and promulgated by Pope Paul VI.

INTRODUCTION

1. Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.

2. The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God. The Church recognizes, too, that men can employ these media contrary to the plan of the Creator and to their own loss. Indeed, the Church experiences maternal grief at the harm all too often done to society by their evil use.

Hence, this Sacred Synod, attentive to the watchful concern manifested by the Supreme Pontiffs and Bishops in a matter of such great importance, judges it to be its duty to treat of the principal questions linked with the media of social communication. It trusts, moreover, that the teaching and regulations it thus sets forth will serve to promote, not only the eternal welfare of Christians, but also the progress of all mankind.

CHAPTER I

On the Teaching of the Church

3. The Catholic Church, since it was founded by Christ our Lord to bear salvation to all men and thus is obliged to preach the Gospel, considers it one of its duties to announce the Good News of salvation also with the help of the media of social communication and to instruct men in their proper use.

It is, therefore, an inherent right of the Church to have at its disposal and to employ any of these media insofar as they are necessary or useful for the instruction of Christians and all its efforts for the welfare of souls. It is the duty of pastors to instruct and guide the faithful so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family.

In addition, the laity especially must strive to instill a human and Christian spirit into these media, so that they may fully measure up to the great expectations of mankind to God's design.

4. For the proper use of these media it is most necessary that all who employ them be acquainted with the norms of morality and conscientiously put them into practice in this area. They must look, then, to the nature of what is communicated, given the special character of each of these media.

At the same time they must take into consideration the entire situation or circumstances, namely, the persons, place, time and other conditions under which communication takes place and which can affect or totally change its propriety. Among these circumstances to be considered is the precise manner in which a given medium achieves its effect. For its influence can be so great that men, especially if they are unprepared, can scarcely become aware of it, govern its impact, or, if necessary, reject it.

5. It is, however, especially necessary that all parties concerned should adopt for themselves a proper moral outlook on the use of these media, especially with respect to certain questions that have been vigorously aired in our day.

The first question has to do with "information," as it is called, or the search for and reporting of the news. Now clearly this has become most useful and very often necessary for the progress of contemporary society and for achieving closer links among men. The prompt publication of affairs and events provides every individual with a fuller, continuing acquaintance with them, and thus all can contribute more effectively to the common good and more readily promote and advance the welfare of the entire civil society. Therefore, in society men have a right to information, in accord with the circumstances in each case, about matters concerning individuals or the community.

The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity. In addition, the manner in which the news is communicated should be proper and decent. This means that in both the search for news and in reporting it, there must be full respect for the laws of morality and for the legitimate rights and dignity of the individual. For not all knowledge is helpful, but "it is charity that edifies." (1 Corinthians 8: 1).

6. The second question deals with the relationship between the rights, as they are called, of art

and the norms of morality. Since the mounting controversies in this area frequently take their rise from false teachings about ethics and esthetics, the council proclaims that all must hold to the absolute primacy of the objective moral order, that is, this order by itself surpasses and fittingly coordinates all other spheres of human affairs — the arts not excepted — even though they be endowed with notable dignity. For man who is endowed by God with the gift of reason and summoned to pursue a lofty destiny, is alone affected by the moral order in his entire being. And likewise, if man resolutely and faithfully upholds this order, he will be brought to the attainment of complete perfection and happiness.

7. Finally, the narration, description or portrayal of moral evil, even through the media of social communication, can indeed serve to bring about a deeper knowledge and study of humanity and, with the aid of appropriately heightened dramatic effects, can reveal and glorify the grand dimensions of truth and goodness.

Nevertheless, such presentations ought always to be subject to moral restraint, lest they work to the harm rather than the benefit of souls, particularly when there is question of treating matters which deserve reverent handling or which, given the baneful effect of original sin in men, could quite readily arouse base desires in them.

8. Since public opinion exercises the greatest power and authority today in every sphere of life, both private and public, every member of society must fulfill the demands of justice and charity in this area. As a result, all must strive, through these media as well, to form and spread sound public opinion.

9. All who, of their own free choice, make use of these media of communications as readers, viewers or listeners — have special obligations. For a proper choice demands that they fully favor those presentations that are outstanding for their moral goodness, their knowledge and their artistic or technical merit.

They ought, however, to avoid those that may be a cause or occasion of spiritual harm to themselves, or that can lead others into danger through base example, or that hinder desirable presentations and promote those that are evil. To patronize such presentations, in most instances, would merely reward those who use these media only for profit.

In order that those who make use of these media fulfill the moral code, they ought not neglect to inform themselves in time about judgments passed by authorities competent in these matters. They ought also to follow such judgments according to the norms of an upright conscience. So that they may more easily resist improper inducements and rather encourage those that are desirable, let them take care to guide and instruct their consciences with suitable aids.

10. Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them.

Parents should remember that they have a most serious duty to guard carefully lest shows, publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances.

11. The principal moral responsibility for the proper use of the media of social communication falls on newsmen, writers, actors, designers, producers, displayers, distributors, operators and sellers, as well as critics and all others who play any part in the production and transmission of mass presentations.

It is quite evident what gravely important responsibilities they have in the present day when they are in a position to lead the human race to good or to evil by informing or arousing mankind.

Thus, they must adjust their economic, political or artistic and technical aspects so as never to oppose the common good. For the purpose of better achieving this goal, they are to be commended when they join professional associations, which — even under a code, if necessary, of sound moral practice — oblige their members to show respect for morality in the duties and tasks of their craft.

They ought always to be mindful, however, that a great many of their readers and audience are young people, who need a press and entertainment that offer them decent amusement and cultural uplift. In addition, they should see to it that communications or presentations concerning religious matters are entrusted to worthy and experienced hands and are carried out with fitting reverence.

12. The public authority, in these matters, is bound by special responsibilities in view of the common good, to which these media are ordered. The same authority has, in virtue of its office, the duty of protecting and safeguarding true and just freedom of information, a freedom that is totally necessary for the welfare of contemporary society, especially when it is a question of freedom of the press.

It ought also to encourage spiritual values, culture and the fine arts and guarantee the rights of those who wish to use the media. Moreover, public authority has the duty of helping those projects which, though they are certainly most beneficial for young



Up to Date Church's reliance on modern methods is symbolized by seminarian, above, sorting council ballots to be counted by electronic processing machine. The council reflected its interest in modern communications by adopting schema governing use of 20th century media.

people, cannot otherwise be undertaken.

Lastly, the same public authority, which legitimately concerns itself with the health of the citizenry, is obliged, through the promulgation and careful enforcement of laws, to exercise a fitting and careful watch lest grave damage befall public morals and the welfare of society through the base use of these media. Such vigilance in no wise restricts the freedom of individuals or groups, especially where there is a lack of adequate precaution on the part of those who are professionally engaged in using these media.

Special care should be taken to safeguard young people from printed matter and performances which may be harmful at their age.

CHAPTER II

On Pastoral Activity of the Church

13. All the children of the Church should join, without delay and with the greatest effort in a common work to make effective use of the media of social communication in various apostolic endeavors, as circumstances and conditions demand. They should anticipate harmful developments, especially in regions where more urgent efforts to advance morality and religion are needed.

Pastors should hasten, therefore, to fulfill their duty in this respect, one which is intimately linked with their ordinary preaching responsibility. The laity, too, who have something to do with the use of these media, should endeavor to bear witness to Christ, first of all by carrying out their individual duties or office expertly and with an apostolic spirit, and, further, by being of direct help in the pastoral activity of the Church — to the best of their ability — through their technical, economic, cultural and artistic talents.

14. First, a good press should be fostered. To instill a fully Christian spirit into readers, a truly Catholic press should be set up and encouraged. Such a press — whether immediately fostered and directed by ecclesiastical authorities or by Catholic laymen — should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts. It should disseminate and properly explain news concerning the life of the Church.

Moreover, the faithful ought to be advised of the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events.

The production and showing of films that have value as decent entertainment, humane culture or art, especially when they are designed for young people, ought to be encouraged and assured by every effective means. This can be done particularly by supporting and joining in projects and enterprises for the production and distribution of decent films, by encouraging worthwhile films through critical approval and awards, by patronizing or joint-

(Continued on Page 8)

Text of Pope's Address to Council

Following is the text of the talk delivered by Pope Paul VI to the Fathers of the Second Vatican Council Dec. 4 as the council concluded its second session.

Venerable Brothers,

We have now reached the end of the second session of this great ecumenical council.

You have already been long absent from your sees, in which the sacred ministry requires your presence, your guidance and your zealous pastoral labors. Your work here has been heavy, assiduous and protracted by reason of the ceremonies, studies and meetings of this period of the council. And now we have just entered upon the sacred season of Advent, which prepares us to celebrate worthily the memory of the blessed nativity of our Lord Jesus Christ, that yearly recurring feast, which never loses its solemnity and wonder and holiness.

During this important and absorbing commemoration of the ineffable mystery of the incarnate word of God, none of us should be occupied with other thoughts, however elevated or holy they may be.

None of us should be detained in any other see, however great and venerable, but each of us should celebrate the liturgical mysteries in that place where Providence has entrusted to us His church, His community and His priestly pastoral duty.

We must, therefore, interrupt for a second time the course of this great synod, we must once again bid each other farewell and go our separate ways after these happy days of momentous brotherly conference.

Expression of Thanks

But we must first thank God for the blessings that He has bestowed during this session and by its means, nor can we withhold our thanks from any of those who have taken part in the session and have had some positive part in its successful functioning. We thank especially the presidency of the council, the moderators, the secretariat and also the commissions and the periti, the representatives of press and television, those who have fitted out this basilica, and those who have offered hospitality and assistance to the Fathers of the council.

And we thank in a particular way those Fathers who have been good enough to contribute toward the great expense that the organization of this great event requires, or have with fraternal charity come to the aid of their more needy brothers, or have assisted the Church in her enormous needs and come to the help of the victims of recent disasters.

Before concluding our labors it would be fitting to sum up and to consider together the course of the session and its results. But to do that would make this address too long, nor indeed could it be done adequately since so many aspects of this council belong to the domain of grace and the inner kingdom of the soul into which it is not always easy to enter, and since so many of the council's results have not yet come to maturity, but are as grains of wheat cast into the furrows, awaiting their effective and fruitful development, which will be granted only in the future through new mysterious manifestations of the divine goodness.

Nevertheless, lest we seem to leave this holy council hall without gratitude for the blessings of God, from whom this council has here taken its origin, we will remind ourselves above all that some of the goals that the council set itself to achieve have been already at least partially reached.

The Church wished to grow in her consciousness and understanding of herself. See how, on the very level of her pastors and teachers, she has begun a profound meditation on that mystery from which she draws her origin and form. The meditation is not finished, but the very difficulty of concluding it reminds us of the depth and breadth of this doctrine, and stimulates each of us to strive to understand and to express the doctrine in a way which, on the one hand, cannot fail to lead our minds, and certainly those of the faithful who are attentively following our labors, to Christ Himself from whom all gifts come to us and to whom we wish to return all, "reconciling everything in Him" (Col. 1:20).

On the other hand, our efforts cannot fail to increase both our happiness in being personally called to form part of this holy mystical body of Christ, and our mutual charity, the principle and law of the life of the Church.

Let us rejoice, my brothers, for when was the Church ever so aware of herself, so in love with Christ, so blessed, so united, so willing to imitate Him, so ready to fulfill His mission? Let us rejoice, my brothers, for we have learned to understand one another and to deal with one another, and though we were almost strangers, through the process of union we have become friends.

Have we not profoundly experienced here the words of St. Paul, which accurately define the Church: "Now you are no longer strangers and newcomers, but rather fellow citizens of the saints and members of the household of God, built, as you are, upon the foundations laid by the Apostles and the prophets, where the very cornerstone is Christ Jesus" (Eph. 2:19-20)? And do we not perhaps see that if the canon law which governs the Church is developed, its growth will extend in two directions: It will accord to every person and office in the Church both greater dignity and greater power

of development, and at the same time it will strengthen, as it were, according to the intrinsic demands of love, of harmony and of mutual respect, the power which unites, through hierarchical government, the whole community of the faithful.

We must confess that this council is a great achievement, a great gift of God to His Church, if our minds have been so resolutely turned toward these thoughts and these proposals.

Joy at Wide Participation

Moreover, if we ask ourselves about the nature of the labors of the council, here again we ought to rejoice that they have witnessed so widespread, so unflagging, and so lively a participation by the council Fathers. Even now the spectacle of this basilica, occupied as it is by our reverend and thronged assembly, has filled our hearts with admiration, devotion and spiritual joy.

Even now our hearts are moved by the sight of esteemed observers who have been invited to this gathering and who have so graciously accepted the invitation, and no less comfort has been brought to a father's heart by the presence of the auditors who, though silent, have shown the loyalty of true sons, those dear sons who represent the vast ranks of the Catholic laity working with the hierarchy of the Church for the spread of the kingdom of God.

Everything in this hall and on this occasion becomes symbolic and speaks to us, everything here is a sign of heaven-sent thoughts, everything a foreshadowing of heaven-sent hopes.

Nor does the manner in which the undertakings of this council have proceeded cause us any less satisfaction: Ought we not show our debt of gratitude to the Fathers of the presidency of the council, to the moderators, to the secretariat of the council, to the commissions, and to the experts who have placed at our disposal both their work and their advice?

There are two things to be noted about the council's work: It has been laborious and, above all, it has enjoyed freedom of expression. This two-fold characteristic, which marks this council and which will set an example for the future, seems to us worthy of emphasis; this is the way that the holy Church works today at the highest and most significant stage of its development; it works intensely and it works spontaneously.

Our satisfaction is in no way diminished by the variety, by the multiplicity, or even by the divergence of the opinions which have been expressed in the discussions of the council. On the contrary, this is a proof of the depth of the subjects investigated, of the interest with which they have been followed, and, as we said before, of the freedom with which they have been discussed.

The arduous and intricate discussions have certainly borne fruit insofar as one of the topics, the first one to be discussed, and, in a certain sense, the first in order of intrinsic excellence and importance for the life of the Church, the schema on the sacred liturgy, has been brought to a happy conclusion. And today we have solemnly promulgated it. We rejoice at this accomplishment.

We may see in this an acknowledgment of a right order of values and duties: God in the first place, prayer our first duty, the liturgy the first gift which we can bestow upon Christians who believe and pray with us. It is the first invitation to the world to break forth in happy and truthful prayer and to feel the ineffable life-giving force that comes from joining us in the song of divine praise and of human hope, through Christ our Lord and in the Holy Spirit.

Community at Prayer

It would be good to treasure this fruit of our council as something that should animate and characterize the life of the Church. For the Church is a religious society, a community at prayer. It is composed of people with a flourishing interior life and spirituality that is nourished by faith and grace.

If now we wish to simplify our liturgical rites, if we wish to render them more intelligible to the people and accommodated to the language they speak, by so doing we certainly do not wish to lessen the importance of prayer, or to give it less importance than other forms of the sacred ministry or pastoral activity, or to impoverish its expressive force and artistic charm. On the contrary, we wish to render the liturgy more pure, more genuine, more in agreement with the source of truth and grace, more suitable to be transformed into a spiritual patrimony of the people.

To attain these ends it is necessary that no attempt should be made to introduce into the official prayer of the Church private changes or singular rites, nor should anyone arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy which today we promulgate, before opportune and authoritative instructions are given. Furthermore, the reforms which will be prepared by post-conciliar bodies must first receive official approbation. The nobility of ecclesiastical prayer, and its musical expression throughout the world, is something no one would wish to disturb or to damage.

The other fruit, not of small value, that the council has produced is the decree on communications media — an indication of the capacity of the Church to unite the interior and exterior life, contemplation and action, prayer and active apostolate. We hope that this decree too will help to

guide and encourage numerous forms of activity in the exercise of the pastoral ministry and of the Catholic mission in the world.

We can also include among the fruits of this council the many faculties which, in order to promote the pastoral ends of the council itself, we have declared, in the document distributed to all the Fathers, to be within the competence of the Bishops, specially those with ordinary jurisdiction.

This is not all. The council has labored much. As you all know it has addressed itself to many questions whose solutions are in part virtually formulated in authoritative decisions which will be published in time after the work on the topics to which they belong is completed.

Other Items Remain

Other questions are still subject to further studies and discussions. We hope that the third session in the autumn of next year will bring them to completion. It is fitting that we should have more time to reflect on these difficult problems; and that the competent commissions, on whose work we place so much hope, will prepare for the future conciliar meetings, in accordance with the mind of the Fathers, as expressed specially in the general congregations, proposals profoundly studied, accurately formulated, suitably condensed and abbreviated, so that the discussions, while remaining always free, may be rendered easier and more brief.

Such, for example, is the question of divine revelation, to which the council will give a reply which, while defending the sacred deposit of divine truth against errors, abuses and doubts that endanger its objective validity, at the same time will provide directives to guide Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical teaching and vitalized by every good modern scientific tool, will want to promote earnestly, prudently and with confidence.

Such also is the great and complex question of the episcopacy, which, in both logical order and importance, is the primary concern of this Second Ecumenical Vatican Council, a council which, as we shall never forget, is the natural continuation and complement of the First Vatican Council.

As a consequence, the aim of our council is to clarify the divinely instituted nature of the episcopacy not in contrast to, but in confirmation of, the supreme, Christ-given prerogatives, conveying all authority necessary for the universal government of the Church, which are acknowledged as belonging to the Roman Pontiff.

Its aim is to set forth the position of the episcopacy according to the mind of our Lord and the authentic tradition of the Church, declaring what its powers are and indicating how they should be used, individually and corporately, so as worthily to manifest the eminence of the episcopacy in the Church of God.

The episcopacy is not an institution independent of, or separated from, or, still less, antagonistic to, the Supreme Pontificate of Peter, but with Peter and under him it strives for the common good and the supreme end of the Church. The coordinated hierarchy will thus be strengthened, not undermined; its inner collaboration will be increased, not lessened; its mutual charity stirred up, not stifled.

We are sure that on a subject of such importance the council will have much to say that will bring consolation and light.

And likewise, for the schema on the Blessed Virgin Mary, we hope for the solution most in keeping with the nature of this council, that is, the unanimous and loving acknowledgment of the place, privileged above all others, which the Mother of God occupies in the holy Church — in the Church which is the principal subject matter of the present council. After Christ her place in the Church is the most exalted, and also the one closest to us, so that we can honor her with the title "Mater Ecclesiae," to her glory and to our benefit.

And after these questions, which the council has already touched upon, there remain many others which it was unable to treat. But much study has already been accorded them. We will see to it that these questions be subjected to a thorough and deeper re-examination so as to be able to present to the next session of the council schemata which are short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions.

It will be left to the post-conciliar commissions to explain these principles more fully and to work out their more practical implications. Among these commissions, the principal work will certainly fall to the one charged with the compilation of the new codes, both for the Latin Church and for the Oriental Church.

In this work, which will follow the council, the collaboration of the episcopacy, in new ways required by the needs and the organic nature of the Church, will be very precious to us. Naturally it will be a source of joy to us to choose from among the Bishops of the world and from the ranks of the religious orders, as was done for the preparatory commissions of the council, distinguished and expert brethren who, along with qualified members of the Sacred College, will bring us their counsel and help to translate into fitting and specific norms the general decisions of the council.

(Continued on Page 8)

Pope's Talk Hails Progress of Council . . .

(Continued from Page 7)

And so experience will suggest to us how, without prejudice to the prerogatives of the Roman Pontiff defined by the First Vatican Council, the earnest and cordial collaboration of the Bishops can more effectively promote the good of the universal Church.

Let us, therefore, end this session of the council by taking stock of all that it has positively achieved: It has worked hard, it has completed some chapters of its enormous task and has made a good beginning on many other chapters of importance, it has shown how divergent opinions can be freely expressed, it has demonstrated the desirability and the possibility of coming to agreement on fundamental questions by discussion, and made clear how each and every one holds sincerely and firmly to the dogmatic truths that make up the Church's doctrinal patrimony.

It has, moreover, stirred up in all of us that charity which must always be present in our search for and profession of the truth, it has constantly kept in view the pastoral purpose of the council, it has always tried to find means and expressions capable of closing the gap between our separated brethren and ourselves, it has accompanied its every act with prayer to God, the source of all hope.

Yet, even so, it leaves us with an even more vivid realization of what remains to be done and with a more deeply felt sense of our duty of making the Church better fitted to deliver its message of truth and salvation to the modern world. We have not forgotten the conditions of the day, nor has our love for the men among whom we live grown less.

As each one returns home to his ordinary affairs he will carry in his heart an earnest concern to make that charity more effective. Even before the council discusses problems of the modern apostolate, we can say that we all of us already know the answers, for the Church's teaching is already clear and profound and the example of the better

among our brethren already points the way.

Could we not, here and now, on our return from the council, give proof of our more ardent pastoral spirit by speaking to our flocks and all who hear our voices, words of exhortation and encouragement? Could we not, here and now, and by ways of preparation for the next sessions, intensify our inner life and be more attentive to the divine word? Could we not take back to our clergy a message of fervor and charity? To our layfolk a word of heartening reassurance? To young people an inspiring invitation? To the world of thought a shaft of truth? To the world of labor a message of hope and affection? To the poor the first of the gospel's beatitudes?

There cannot be, we believe, a more effective way than that of devoted ministry for disposing us with God's help, to bring the great council to a successful end in practical and salutary resolutions.

And now may we be permitted one last word to make known to you a project which has for some time been taking shape in our mind and which we have decided to make known today before this choice and significant assembly.

We are so convinced that for the final happy conclusion of this council prayers and good works are necessary that, after careful deliberation and much prayer, we have decided to become a pilgrim ourselves in the land of Jesus our Lord.

In fact, if God assists us, we wish to go to Palestine in January to honor personally, in the holy places where Christ was born, lived, died and ascended to heaven after His Resurrection, the first mysteries of our Faith, the Incarnation and the Redemption.

We shall see that blessed land whence Peter

set forth and where not one of his successors has returned. Most humbly and rapidly we shall return there as an expression of prayer, penance and renovation to offer to Christ His Church, to summon to this one holy Church our separated brethren, to implore Divine Mercy on behalf of peace among men, that peace which shows in these days how weak and tottering it is, to beseech Christ our Lord for the salvation of the entire human race.

May the most holy Mother of God guide our steps, may the Apostles Peter and Paul and all the saints assist us kindly from heaven.

As we shall have all of you present in our heart during this pious journey, so also you, venerable brethren, accompany us with your prayers in order that this council may reach its goal for the glory of Christ and the welfare of His Church.

We thank and we salute all, expressing likewise to the observers our grateful and reverent farewell. We salute also the beloved auditors and all who have prayed and labored for this council.

Our loving but sad thoughts go in a special way to our fellow Bishops who are absent and caught in the tribulation which so joyously we would have wished to embrace and whose prayers, sanctified by suffering, have certainly contributed effectively to the happy outcome of the work of this second session.

To them, along with our fatherly thoughts and encouragement to preserve in fidelity to Christ and His Church, there goes a very special blessing. As a token of heavenly favors, may our blessing and good wishes go also to all Catholics, to all who are illuminated by Christ our Saviour, and then, for all men of good will we beg of God the gift of happiness and prosperity.

Schema on Communications...

(Continued from Page 6)

ly sponsoring theaters operated by Catholic and responsible managers.

Similarly, effective support should be given to good radio and television programs, above all those that are suitable for families. Catholic programs should be promoted, in which listeners and viewers can be brought to share in the life of the Church and learn religious truths. An effort should also be made, where it may be necessary, to set up Catholic stations. In such instances, however, care must be taken that their programs are outstanding for their standards of excellence and achievement.

In addition, there should be an effort to see that the noble and ancient art of the drama, which now is diffused everywhere by the media of social communication, serves the cultural and moral betterment of audiences.

15. To provide for the needs just set forth, priests, religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly.

Importantly, laymen ought to be afforded technical, doctrinal and moral training. For this purpose, the number of schools, faculties and institutes should be increased, where newsmen, writers for screen, radio and television and all other interested parties can obtain a sound training that is imbued with the Christian spirit, especially with respect to the social teaching of the Church.

Finally, care must be taken to prepare literary, film, radio, television and other critics, who will be equipped with the best skills in their own crafts and trained and encouraged to render judgments which always put moral issues in their proper light.

16. Since the proper use of the media of social communications which are available to audiences of different cultural backgrounds and ages, calls for instruction proper to their needs, programs which are suitable for this purpose — especially where they are designed for young people — should be encouraged, increased in numbers and organized according to Christian moral principles. This should be done in Catholic schools at every level, in seminaries and in lay apostolate groups. To speed this along catechetical manuals should present and explain Catholic teaching and regulations on this matter.

17. It is quite unbecoming for the Church's children idly to permit the message of salvation to be thwarted or impeded by the technical delays or expenses, however vast, which are encountered by the very nature of these media. Therefore, this Sacred Synod advises them of the obligation they have to maintain and assist Catholic newspapers, periodicals and film projects, radio and television programs and stations, whose principal objective is to spread and defend the truth and foster Christian influence in human society.

At the same time, the Synod earnestly invites those organizations and individuals who possess financial and technical ability to support these media freely and generously with their resources and their skills, inasmuch as they contribute to genuine culture and the apostolate.

18. Moreover, that the varied apostolates of the Church with respect to the media of social communication may be strengthened effectively, each year in every diocese of the world, by the determination of the Bishops, there should be celebrated a day on which the faithful are instructed in their responsibilities in this regard. Such funds are to

be expended exclusively on the promotion, maintenance and development of institutes and undertakings of the Church in this area, according to the needs of the whole Catholic world.

19. In fulfilling his supreme pastoral charge with respect to the media of social communication, the Sovereign Pontiff has at hand a special office of the Holy See.

Moreover, the Fathers of the council, freely according to the wish of the "Secretariat for the Supervision of Publications and Entertainment," reverently request that the Sovereign Pontiff extend the duties and competence of this office to include all media of social communication, including the press, and that experts from various countries be named to it, including laymen.

20. It will be the task of the Bishops, however, to watch over such works and undertakings in their own dioceses, to promote them and, as far as the public apostolate is concerned, to guide them, not excluding those that are under the direction of exempt religious.

21. Since an effective apostolate on a national scale calls for unity of planning and resources, this Sacred Synod decrees and orders that national offices for affairs of the press, films, radio and television be established everywhere and given every aid. It will be the special task of these offices to see to it that the consciences of the faithful are properly instructed with respect to these media. Likewise they should foster and guide whatever is done by Catholics in these areas.

In each country the direction of such offices should be entrusted to a special committee of Bishops, or to a single Bishop. Moreover, laymen who are experts in Catholic teaching and in these arts or techniques should have a role in these offices.

22. Since the effectiveness of these media reaches beyond national boundaries and has an impact on individual members of the whole human family, national offices should co-operate among themselves on an international plane. The offices spoken of in Number 21 should assiduously work together with their own international Catholic associations. These Catholic international associations are legitimately approved by the Holy See alone and depend on it.

APPENDICES

23. So that the general principles and norms of this Sacred Synod with respect to the media of social communications may be put into effect, by the express will of the council, the office of the Holy See mentioned in Number 19 should undertake, with the assistance of experts from various countries, to issue a pastoral instruction.

24. As for the rest, this Sacred Synod is confident that its issuance of these instructions and norms will be gladly accepted and religiously kept by all the Church's children. By using these helps they will experience no harm and, like salt and light, they will give savor to the earth and brighten the world.

Moreover, the Synod invites all men of good will, especially those who have charge of these media, to strive to turn them solely to the good of society, whose fate depends more and more on their proper use. Thus, as was the case with ancient works of art, the name of the Lord may be glorified by these new discoveries in accordance with those words of the Apostle: "Jesus Christ, yesterday and today, and the same forever" (Hebrews 13: 8).

Liturgy Schema . . .

(Continued from Page 5)

Appendix

A Declaration of the Second Ecumenical Council of the Vatican On Revision of the Calendar

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The sacred council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.

2. The sacred council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But, among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of the most serious reasons. Concerning these the Apostolic See shall judge.

Footnotes

1. Secret of the ninth Sunday after Pentecost.
2. Cf. Heb. 12:14.
3. Cf. Eph. 1:22.
4. Cf. Eph. 4:12.
5. Cf. 14:11.
6. Cf. John 11:32.
7. Cf. John 18:16.
8. Cf. Is. 41:1; Luke 4:18.
9. St. Ignatius of Antioch, To the Ephesians, 7, 2.
10. Cf. 1 Tim. 2:5.
11. Sacramentarium Veronese (ed. Mohlberg), n. 1265; cf. also n. 1293, 1298.
12. Easter Preface of the Roman Missal.
13. Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
14. Cf. Mark 16:15.
15. Cf. Acts 26:18.
16. Cf. Rom. 4:4; Col. 3:5; Col. 3:1; 1 Tim. 2:11.
17. Cf. John 4:23.
18. Cf. 1 Cor. 11:26.
19. Council of Trent, Session XIII, Decree on the Holy Eucharist, c. 5.
20. Council of Trent, Session XXIII, Doctrine on the Holy Sacrifice of the Mass, c. 2.
21. Cf. St. Augustine, Tractatus in Iohannem, VI, n. 7.
22. Cf. Apoc. 21:2; Col. 3:1; Heb. 8:2.
23. Cf. Phil. 3:20; Col. 3:4.
24. Cf. John 17:1; Luke 24:27; Acts 2:38.
25. Cf. Matt. 28:20.
26. Postcommunions for both Masses of Easter Sunday.
27. Collect of the Mass for Tuesday of Easter Week.
28. Cf. 1 Cor. 4:1.
29. Cf. Matt. 4:6.
30. Cf. 1 Thess. 5:17.
31. Cf. 2 Cor. 4:10-11.
32. Secret for Monday of Pentecost Week.
33. Cf. Cyrillus, On the Unity of the Catholic Church, 7; cf. Letter 4, n. 2.
34. Cf. Council of Trent, Session XXIII, Doctrine on the Holy Sacrifice of the Mass, c. 8.
35. Cf. St. Ignatius of Antioch, To the Smyrniens, 8; To the Magnesians, 7; To the Philadelphians, 4.
36. Cf. St. Augustine, Tractatus in Iohannem, VI, n. 11.
37. Roman Breviary, feast of Corpus Christi, second Vespers, antiphon in the Magnificat.
38. Cf. St. Cyril of Alexandria, Commentary on the Gospel of John, book XI, chap. XI-XI; Magn. Patrologia Graeca, 4, 527-528.
39. Cf. 1 Tim. 3:1-2.
40. Session XXI, July 16, 1962, Doctrine on Communion under Both Species, chap. 1-3. Concilium Tridentinum. Quarta sessio. Actuum, Synodorum nova collectio, ed. Soc. Gregoriana, tome VIII (Freiburg in Br., 1919), 628-629.
41. Council of Trent, Session XXIV, November 11, 1562, On Reformation, chap. 1. Cf. Roman Ritual, title VIII, chap. II, n. 6.
42. Cf. Eph. 1:19; Col. 3:10.